

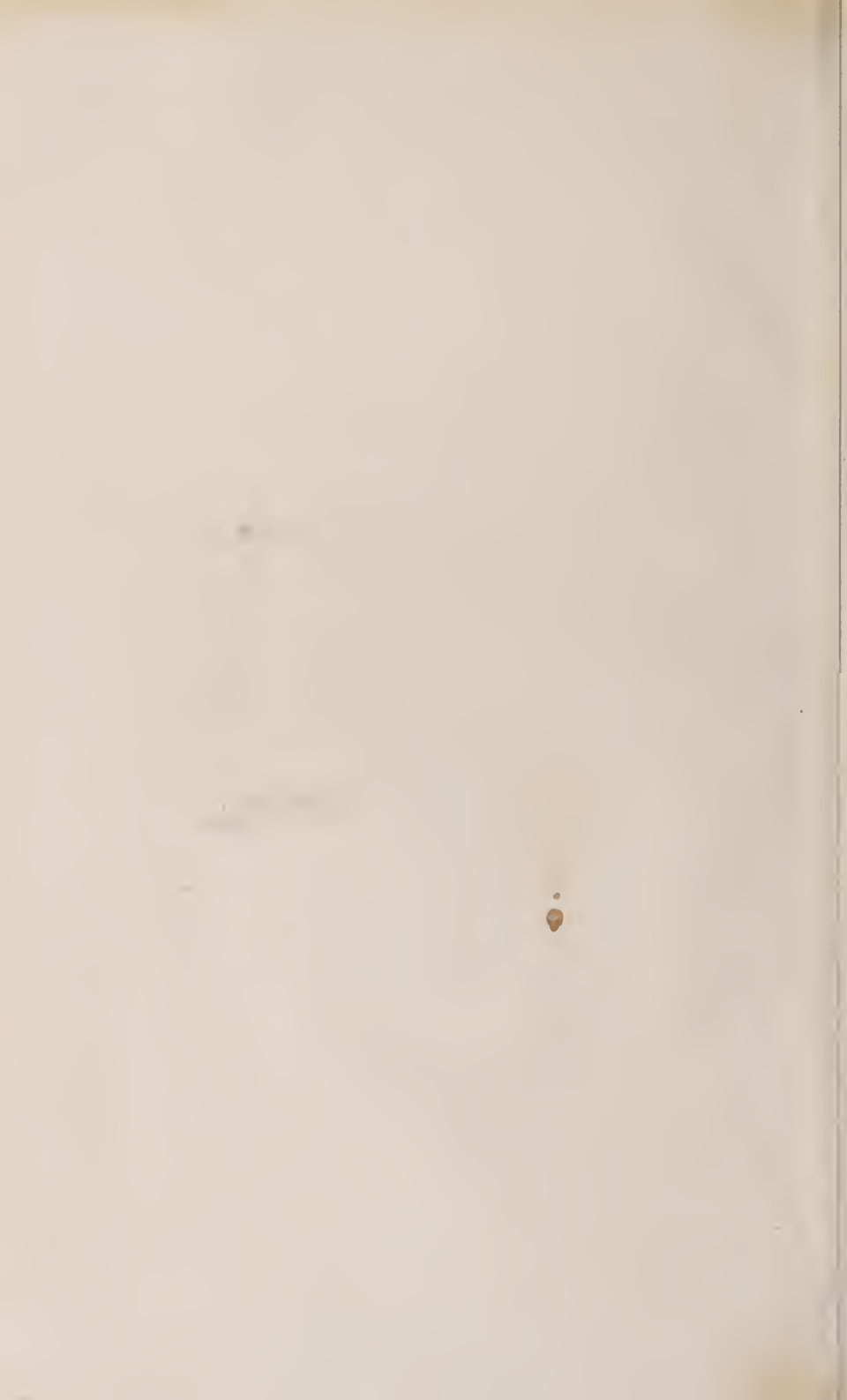
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THE
MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

BOARD OF FOREIGN MISSIONS

AND OF THE

BOARD OF DOMESTIC MISSIONS

OF THE

Presbyterian Church:

AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

VOL. XVI.

NEW YORK:
MISSION HOUSE, 23 CENTRE STREET.

PHILADELPHIA:
MISSION ROOMS, 25 SANSOM STREET.

1848.

I N D E X .

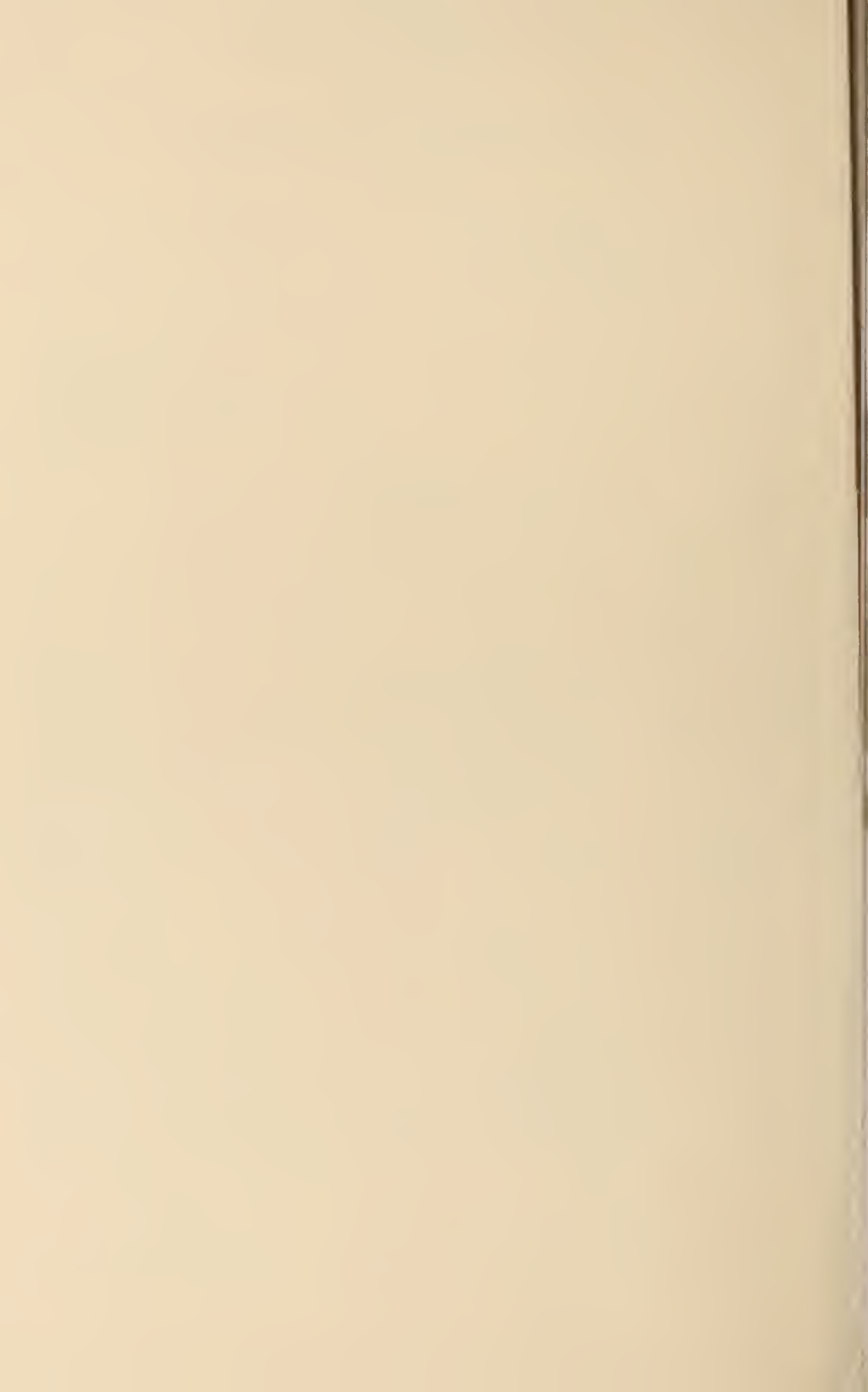
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THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XVI.

JUNE, 1848.

No. 6.

Board of Foreign Missions.

THE TEACHING OFFICE OF THE CHURCH:

SERMON BY THE REV. CHARLES HODGE, D.D.,
PREACHED IN THE CHURCH ON UNIVERSITY
PLACE, NEW YORK, ON SABBATH EVENING,
MAY 7, 1848, AT THE REQUEST OF THE EX-
ECUTIVE COMMITTEE OF THE BOARD OF
FOREIGN MISSIONS OF THE PRESBYTERIAN
CHURCH.

(Published at the request of the Executive Committee.)

"Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.—Matt. xxviii. 19, 20.

We learn from the first chapter of Acts, that Christ showed himself alive after his passion, by many infallible proofs, being seen of the Apostles forty days, and speaking to them of the things pertaining to the kingdom of God. We have four, more or less independent, histories of these forty days. Circumstances mentioned by one historian are omitted by another, so that all must be collated in order to obtain a full account of the parting instructions of Christ to his disciples. The passage just recited, however, contains the substance of his last injunctions. According to the Evangelist, Matthew, our Lord, on the morning of his resurrection, appeared to the women who visited his sepulchre, and said to them, "All hail! Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them, and when they saw him, they worshipped him. It was on that mountain, and to those worshipping disciples, that Jesus addressed the words of the text.

If special interest and authority are due

to any one communication of Christ more than to others, they must attach to words uttered under these peculiar circumstances. He had finished his work on earth; he had risen from the dead; he was on the eve of his final departure; he was now constituting his Church; he was in the act of delivering its charter. He then and there gave his disciples their commission, prescribed their duties, and gave them the promise of his perpetual presence.

To whom is the commission given? What duty does it prescribe? How is that duty to be performed? What are the powers here conveyed? And what is the import of the promise here given? These are questions on which volumes have been written, and on whose solution the most momentous interests depend.

I propose to call your attention to only one of these questions, viz., How is the duty prescribed in this commission to be performed? or how is the end here set before the Church to be accomplished? We answer, by teaching.

This appears in the first place, from the nature of the end to be accomplished, and from the express words of the commission. The command is, to make disciples of all nations. A disciple, however, is both a follower and a learner. If the nations are to be made the disciples of Christ, they must know his doctrines and obey his commands. This is to be done by baptism, and by teaching. The command is, to make disciples of all nations, by baptizing and teaching. These are, therefore, the two divinely appointed means for attaining the end contemplated.

Baptism, as a Christian ordinance, is a washing with water, in the name of the

Father, of the Son, and of the Holy Ghost. Its main idea is that of consecration. The person baptized takes God, the Father, to be his father, Jesus Christ, his Son, to be his Lord and Redeemer, and the Holy Ghost to be his sanctifier. That is, he accepts the covenant of grace, and professes allegiance to his covenant God. Every one, therefore, who is baptized, becomes a disciple. He is enrolled among the professed children of God, and worshippers of Christ.

Baptism, however, in the case of adults, implies faith. It is, in fact, the public avowal of faith. And faith supposes knowledge. No man can take God to be his father, unless he knows who God is. Nor can he take Christ to be his Redeemer, unless he knows who Christ is, and what he has done. Nor can he take the Holy Ghost to be his sanctifier, unless acquainted with his person and office. Knowledge lies at the foundation of all religion, and therefore Christ has made it the great, comprehensive duty of his Church, to teach. She does nothing unless she does this, and she accomplishes all other parts of her mission, just in proportion as she fulfils this, her first and greatest duty.

II. In the second place, the paramount importance of this duty appears from the kind of knowledge which is necessary, to make men the true and worthy disciples of Christ. It will not be denied that the Church is bound to teach what God has revealed in his word. If, then, we would understand the nature of the duty Christ has enjoined upon his Church, we must consider that system of truth which he has commanded her to communicate to all nations. It comprehends a knowledge of the being and attributes of God, and of his relation to the world. These, however, are the profoundest themes of human thought; the most difficult subjects to be rightly comprehended, and yet absolutely essential to all true religion. The God, moreover, whom we are to make known, is revealed as the Father, Son, and Holy Spirit. He must be received and worshipped as such, by every man who becomes a Christian. This cannot be done without knowledge, and this knowledge can only be communicated by teaching. Even in a Christian country, it requires early and

long continued instruction, to imbue the mind with any correct apprehension of the nature of God, as he is revealed in the Bible. Among heathen nations, the task must be an hundred fold more difficult. The pagan mind is prepossessed with false conceptions of the divine Being: the terms by which he is designated, are all associated with degraded ideas of his nature. The very medium of instruction has to be created. A proposition which, to our minds, and in our sense of the words employed, expresses truth, must of necessity convey error to the minds of those who attach a different meaning to the words we use. What is God to the mind of a heathen? What is law? What is sin? What is virtue? Not what we mean by these terms, but something altogether different. Without a miracle, correct knowledge can be communicated to such minds only by a long process of explanations or corrections. The heathen have a great deal to unlearn, before they can learn anything aright. Their minds must be emptied of the foul and deformed images with which they are filled, before it is possible that the forms of purity and truth can enter and dwell there.

The same remarks are applicable to what the Bible teaches concerning man; his origin, his apostacy, his present state, his future destiny. No man can be a Christian without a competent knowledge of these subjects. They are, however, subjects in themselves of great difficulty; the prepossessions of the heathen are opposed to the Scriptural representations on these topics; all their previous opinions and convictions must be renounced, before the truth concerning the nature and condition of man can be communicated to their minds.

Again, to be Christians, men must understand the plan of salvation; they must know Jesus Christ, the constitution of his person, and the nature of his work; they must know how we are made partakers of the redemption purchased by Christ, and the nature and office of the Holy Spirit.

Again, to be Christians, men must know the law of God, that perfect rule of duty which unfolds the obligations which we owe to him as creatures, as sinners, and as the subjects of redemption. But the heathen, alas, have been taught to call evil

good, and good evil, to put sweet for bitter, and bitter for sweet. Their moral perceptions are darkened, and their moral sensibilities hardened; so that the acquisition of correct knowledge on their part of the pure law of God, must be a tedious and gradual operation.

Such is a meagre outline of the knowledge which the Church is bound to communicate, and without which the nations cannot be saved. We have no adequate conception of the magnitude or difficulty of the task. We forget that we have been slowly acquiring this knowledge all our lives; that our mothers gave us our first lessons in this divine science before we could speak; that from our infancy it has been constantly inculcated in the family, in the sanctuary, and in the school room; that this heavenly light has always beamed around us, and upon us, from the Bible, from the institutions of the country, and from innumerable other sources. Can the heathen, then, learn it in a day? Because the English language is familiar to us, can it be taught to foreigners in an hour? If we undertake the work of making disciples of all nations, we ought to understand what it is we have to do. It is no work of miracle or magic. As far as we are concerned, it is a sober, rational enterprise. We undertake to change the opinions and convictions of all the inhabitants of the world on the whole department of religious and moral truth, the widest domain of human knowledge. This is the work which Christ has assigned to his Church. And it is to be accomplished by the ordinary process of teaching; not by inspiration, nor by miraculous interference of any kind. It is, indeed, a stupendous work, and no man can address himself to it in a proper spirit, who does not so regard it. It would be comparatively a small matter to bring all nations to speak our language, and to adopt the civil and social institutions of our country. Stupendous as is the work assigned us, we cannot flinch from it. It must be done, and we must do it.

There is another aspect of this subject which must not be overlooked. The system of truth of which we have spoken cannot be taught in abstract propositions, as though it were a mere philosophy. It must be taught by the Church, just as

God has taught it in his word; in history, in types, in allegories, in prophecies, in psalms, in didactic assertions, in exhortations, warnings, and precepts. No man can understand the truths of the Bible, without understanding the Bible itself. He must know the history of the creation, of the fall, and of God's dealings with his ancient people. He must be acquainted with the Mosaic institutions, and with the experience of the saints, as recorded in the Psalms. He must know the history of Christ, as predicted by the prophets, and as recorded by the Evangelists. He must hear Christ's own words, and read for himself what the apostles have delivered. If we teach Christianity, we must teach the Bible, and the whole Bible. We must convey the truth to others in the very facts and forms in which God has communicated it to us. The two are absolutely inseparable; and wo to those who would attempt to divide them,—who would undertake to tell men, in their own way, and in their own forms, what they think the Bible means, by popular discourse or otherwise, instead of teaching the Bible itself. Let us, then, Christian brethren, calmly look our work distinctly in the face. The precise, definite task which Christ has enjoined upon his Church is, to teach the Bible, and the whole Bible, to every creature under heaven.

It never could have entered into the mind of any man, that this work could be accomplished in any other way than by a regular process of education, were it not for some vague impression, that the work of the Holy Spirit in some way supersedes the necessity of the ordinary methods of instruction. This is a fatal delusion. The Bible teaches us, that the Spirit operates with and by the truth upon the hearts of men. As far as we know, either from scripture, or observation, he never operates on the minds of adults in any other way. The knowledge of the truth is therefore a preliminary condition to the experience of this divine influence. This knowledge the Spirit does not communicate. He has revealed it in the Word. It is the business of the Church to make it known. The office of the Church and that of the Spirit are therefore perfectly distinct. Both are necessary. Neither supersedes the other.

The Church teaches the truth; the Spirit gives that truth effect. He opens the mind to perceive the excellence of the things of God; he applies them to the conscience; he writes them upon the heart. But the truth must be known, before it is thus effectually applied to the sanctification and salvation of the soul. It is therefore in perfect consistency with the doctrine of the Spirit's influence, that we assert the absolute necessity of knowledge, and therefore of instruction.

III. A third argument in support of the doctrine, that the great duty of the Church is to teach, is drawn from the fact, that the Church, from the beginning of the world, has, by Divine appointment, been an educational institute. This is, and ever has been her distinctive character. She is indeed an association for the worship of God, and for the cure of souls, but she is peculiarly and distinctively an organization for maintaining and promoting the truth.

To the ancient Church were committed the oracles of God, not only to be preserved and transmitted, but to be taught to the people. The whole ritual service was a mode of teaching. The morning and evening sacrifice was a daily lesson on sin and atonement. Every rite was the visible form of some religious truth. Every festival was a commemoration and a prophecy. The Sabbath was a perpetual annunciation of the creation of the world, and of the being of a personal God. There were thus daily, monthly, and yearly services all designed for the instruction of the people. The sabbatical year, and the year of jubilee were prolonged periods for setting forth the great truths of morals and redemption. Besides all this, there was a distinct order of men, one-twelfth of the whole population, set apart for this purpose. The priests were devoted to the service of the Temple, the august school of God, and the Levites scattered over the whole land. Into this system the synagogues were incorporated, where the Scriptures were read and expounded to the people. It must also be borne in mind that the whole literature of the Hebrews was religious. Their only histories were the record of God's dealings with his church; their poetry was devotional or didactic; their fictions were divine par-

ables; their orators, inspired prophets. We cannot conceive of a set of institutions better adapted to imbue a whole nation with religious knowledge than those ordained of God under the old dispensation.

Another very instructive fact is this: when God designed to extend the offer of salvation beyond the limits of Judea, he subjected the surrounding nations for three centuries to a course of preliminary education. Two hundred and eighty years before Christ, the Scriptures, or at least the Pentateuch, were translated into Greek, the language of the civilized world. Jews were congregated in every city of the Roman empire. Synagogues were everywhere established, in which the true God was worshipped and his word expounded. Hundreds and thousands of devout proselytes were gathered from among the heathen, and instructed out of the law and the prophets, and taught to look for the salvation that was to come out of Zion. A broad foundation was thus silently and laboriously laid for the Christian Church in every part of the civilized world. It was the special mission of the apostles to go over the Roman empire, and, selecting those points where the ground had been thus previously prepared, to establish churches as centres of light to the surrounding regions. They always, when they entered a city, went first to the synagogue, and there endeavored to convince the Jews and proselytes that Jesus was the Christ; and that there was no other name given under heaven whereby men must be saved. Sometimes the whole assembly with their elders believed, and became a Christian church. At others, only a portion embraced the Gospel. Those the apostles separated and organized into a new church or Christian synagogue.

We are apt to forget all this, and to think the work of the apostles was analogous to that of our modern missionaries. It was however essentially different. The apostles preached in a great measure to the worshippers of Jehovah, to men whose hearts and consciences had been educated under his word and institutions; to men who had comparatively little to unlearn; whose general views of the nature of religion were correct, and who were in earnest expectation of the salvation which the

apostles preached, and with whom they could communicate in a competent language. We need not remark on the different character and condition of the people among whom the modern messengers of the Gospel are called to labor; men whose minds are dark, degraded, and inaccessible, having no ideas in common with us, and no terms of correct religious import. Our missionaries have to do the long preparatory work, which the apostles found done to their hands. We should therefore commit a fatal error, if we should infer from the itinerant character of the apostles' labors, that our missionaries should pass in like manner from city to city, abiding only a few months at any one place. It would be most unreasonable to expect that this mode of operating would now be attended with a success analogous to that which followed similar labors of the apostles, under circumstances essentially different. The great fact however is undeniable and most instructive, that God did prepare the way for the apostles, by subjecting the population of the chief cities of the Roman empire, for nearly three centuries, to a preliminary process of religious culture.

As then God made the Church under the old dispensation an educational institute; as he prepared the way for the dissemination of the Gospel, by previously causing Judaism to be extensively diffused, so also in the organization of the Christian Church, he gave it a distinctive educational character. Christ appointed a set of men as teachers; he made provision for their being continued; he promised to be with them in all ages, and to give them by his Spirit the qualifications for their work. When the apostles went forth, it was in the character of teachers. They everywhere established churches, which were schools presided over by *διδασκαλοι*. Aptness to teach was made an essential requisite for the office of a Presbyter.—Ministers were commanded to give attendance to reading, to exhortation, to doctrine or instruction, that their profiting might appear unto all. In support of the doctrine that the great business of the Church is to teach, that this is the divinely appointed means by which she is to make disciples; we appeal, therefore, not to this

or that particular passage of Scripture, but to the whole design or organization of the Church as laid down in the word of God.

IV. What God has thus clearly taught in his word, he has not less impressively taught by his providence. If the history of the Church teaches any one lesson more distinctly than any other, it is, that just in proportion as she has been faithful as a teacher, she has been successful in promoting the Redeemer's kingdom; and just in proportion as she has failed in teaching, she failed in everything pure and good.

In proof of this point we appeal, in the first instance, to the contrast between the Romish and Protestant portions of Christendom. The characteristic difference between the Popish and Protestant churches, is, that the former is a ritual, and the latter a teaching church. In the former, the minister is a priest, in the latter, he is an instructor. The functions of the Romish priesthood are the offering of sacrifices, the administration of rites, and the absolution of penitents. Public worship in the Romish church is conducted in a language which the people do not understand, and consists largely in ceremonies which they do not comprehend. The Scriptures are a sealed book among them, and the necessity of knowledge to faith or holiness, is expressly denied. The consequence is, that under a dead uniformity of outward show, there is in the Romish church a mass of ignorance, heresy, irreligion, superstition, immorality, such as probably never existed within the pale of any Christian communion on earth.

On the other hand, among Protestants, the minister is a teacher. He leads indeed in the worship of the sanctuary, and he administers the sacraments, but his great official business is to minister in word and doctrine. The sacraments in his hands are not magic rites, but methods of instruction, as well as seals of the covenant. It is in Protestant countries, accordingly, we find knowledge and religion in a far higher state than in any other portions of the world.

Again, if we compare different Protestant countries, we shall find that religion flourishes uniformly and everywhere exactly in proportion as the Church performs

her duty as a teacher. In England, notwithstanding the abundant provision made for the support of the clergy, yet from the enormous extent of many of the parishes, and from the predominance of the liturgical element in the constitution of the established church, a large part of the population have been left uneducated; and were it not for the exertions of other denominations, would be in a state little better than heathenism. In Scotland, on the other hand, religion is more generally diffused, and has a stronger hold on the mass of the people, than in any other country in the world. The reason is that the church of Scotland has, from the beginning, been pre-eminently a teaching church. Notwithstanding the trammels of an establishment and patronage under which she has acted, she understood her vocation; she recognized her duty to teach the people, and the whole people, Christianity as a system of doctrines and duties, and she has therefore succeeded in making Scotland the most religious country in the world.

It matters not, however, where we look, wherever we find a teaching church, there we find religion prosperous, and wherever we find a ritual, an indolent, or a ranting, or merely declaiming church, there we find religion degenerated either into superstition or fanaticism.

As a final appeal on this subject we refer to the history of missions. There are only three methods by which Christianity has ever been established among heathen nations. The first is that adopted by the Apostles, who established churches in various important places, where the ground had been long under a process of preparatory culture, which churches became centres of radiation for the surrounding people. From such centres the Gospel was extended in ever widening circles, until their circumferences met, and compassed the whole Roman world.

The second method is that in which, by force or fraud, a people has been brought to submit to Christian rites, and to an external compliance with the forms of Christian worship. Thus the Franks were converted under Clovis, and the Saxons under Charlemagne; and thus was Christianity introduced into Mexico and Peru, and by

the Jesuits into Paraguay, China, and the Indies. The characteristic of this method is, that it is conversion without instruction. It implies no change of opinions, no change of heart, no change of life. It is simply a change of name and external ceremonies. In some cases, this nominal conversion is followed sooner or later, by instruction, and a real reception of the Gospel is the ultimate result. The Saxons, who long remained baptized heathen, are now the stamina of the Lutheran and reformed churches. In other cases instruction does not follow, and then the consequence is, that the people remain Christians only in name; or, when the external pressure is removed, they relapse into heathenism. The Indians of Mexico and Peru are no more Christians now than they were in the days of Cortez and Pizarro; and the once flourishing missions of the Jesuits, with their thousands, and even millions of converts, have perished, without leaving a trace behind them.

The third method of propagating the Gospel is a process of education; that is, actually teaching the people, so that they come to know God, and Jesus Christ, his Son, and the way of salvation through him. Unless God works miracles, unless he subverts all the revealed or known methods of his operation, this is the only means by which the nations can be converted. This is the method which all Protestant churches have been forced to adopt, and it is the only one that has ever been successful. No instance can be produced of the establishment of the Gospel in a heathen land, by any other means. This was the course pursued by the faithful Moravians in Greenland, in the West Indies, and in this country. They uniformly established permanent missions, and laboriously taught the people. This was the method adopted by Elliot and Brainerd. To this mode of procedure, after many experiments and failures, the missionaries were obliged to resort in Tahiti, the Sandwich Islands, in India, and South Africa.

It is a very humble and self-denying work thus to teach the first principles of the oracles of God; it is a very slow process; there is no eclat about it; it is very trying to the faith of the missionaries and

to the patience of the churches. But it is God's appointment. It is as much a law of his gracious dispensations that the minds of men must be imbued with the divine knowledge before the Spirit quickens them into life, as it is a law of his providence that the seed must first be properly deposited in the earth before, by his rain and sun, he calls forth the beautiful and bountiful harvest. No man expects to raise a crop of wheat by casting seed broadcast in swamps, forests, and jungles; and just as little reason have we to expect a harvest of souls, or the secure and permanent establishment of the Gospel in heathen lands, by any such short and easy method of disseminating truth. God will not depart from his wise ordinations to gratify either our ease or love of excitement. If we would bring our sheaves to his garner we must go forth with tears, and patient labor, bearing the precious seed of truth.

This is the true apostolic method. The apostles converted the world by teaching. They established churches at Jerusalem, at Antioch, at Ephesus, and at Rome, just as we are now laboring to establish churches at Lodianna, Furrukhabad, Agra, and Allahabad. The only difference is that the apostles found the ground cleared, broken up, and prepared for the reception of the seed, while our poor missionaries, with but a small portion of their strength or grace, have to go into the jungles and forests, and clear the ground as well as sow the seed. The same God, however, who wrought effectually in the apostles, is mighty in the weaker messengers whom he has sent to do this harder work. In both cases the excellency of the power is of God, and not of man. But do not let us add to all the other trials and discouragements of our missionaries, the heavy burden of our impatience. Let us not forget that the work to be done is, of necessity, in its first stages a very slow work—that the harvest does not follow immediately after seed-time.

That teaching, then, is the great vocation of the Church; that by no other means can she make disciples of all nations, is evident. 1. From the express command of Christ, in the commission given to his disciples. 2. From the nature of that system of doctrines, the knowledge and cordial

belief of which are essential to salvation. 3. From the nature, design, and constitution of the Church, as revealed in the Scriptures, and, 4. From the whole history of the Church, and especially from the whole history of missions.

It may, however, be asked, what is meant by teaching? What is this educational process which is so necessary to the propagation of the Gospel? We answer, it is that process by which men are brought really to know what the Bible reveals. The end to be attained, is the actual communication of this divine knowledge. There are, of course, different methods of instruction, some better adapted to one class of learners, and some to another; no one of which should be neglected. The principal agencies which God has put into our hands for this purpose are the pulpit, the school-room, and the press. All these are employed in Christian countries, and all must be used among the heathen. The danger is, that a disproportionate importance be given to one of these methods of instruction, to the neglect of the others. The great temptation is to overvalue the first. This arises from several sources.

1. In the first place, we are apt to attach to the word preaching, as used in the Bible, the sense which it now has in common life. We mean by preaching, the public and authoritative enunciation of the Gospel; whereas, in the Bible, the word comprehends all methods of communicating divine truth. When Paul says, "It pleased God, by the foolishness of preaching, to save them that believe," he does not mean that the public oral proclamation of the Gospel is the only method of saving sinners; but that God had determined to save men by the Gospel, and not by the wisdom of this world. Human wisdom is entirely inadequate to that end, as the world by wisdom knew not God, and therefore God determined to save them by the Gospel, which Paul calls the true, or hidden wisdom. Any method by which that wisdom is communicated, comes within the compass of that foolishness of preaching of which Paul speaks. The parent, the teacher, the author, are all preachers in the Scriptural sense of the word, so far as they are engaged in holding forth the word of life. The power is in the truth,

not in the channel or method of communication. It is this transferring to the Bible the modern restricted meaning of the word *preaching*, which has led many good men to undervalue other methods of instruction. They suppose that all the Scriptures say about preaching, is to be understood of the oral enunciation of the Gospel, whereas it relates to the inculcation of divine truth, in any and all ways by which it can be conveyed to the human mind.

2. But secondly, we do not make due allowance for the difference between the state of the heathen, and that of our own people. Because the majority of persons in a Christian land are prepared, in a good degree, to understand a public discourse, we are apt to take it for granted that this method of instruction is equally adapted to the heathen. A moment's reflection, however, is sufficient to correct this mistake. A certain degree of previous knowledge is requisite, to enable us to profit by public discourses; and we accordingly find, the world over, that the effect of public preaching is just in proportion to the previous religious training of the hearers.

3. In the third place, as we know from Scripture and experience that many single sentences of the word of God contain truth enough to save the soul, and as the Spirit of God does sometimes make one such sentence fasten on the conscience, and from that single germ, by his inward teaching, evolves enough of the system of truth to enable the sinner to receive Christ, to the saving of the soul, it is very natural for us to be anxious to scatter the truth as rapidly and as widely as possible. And this is a good and sufficient reason why, even in heathen countries, the public proclamation of the Gospel should never be neglected, but on the contrary, should be as assiduously employed as possible: we know not but God may give some one truth saving power in some poor sinner's heart. Of the seed sown on the wayside, among the rocks or thorns, it is possible that some one grain, here and there, may take root and bring forth fruit. But no harvest is ever raised in that way. Neither has any heathen nation ever been converted by the itinerant proclamation of the Gospel. To raise grain enough to feed our families, or to sustain a nation, we must plough and

harrow, as well as sow; and to save souls enough to found a church, or to convert a nation, we must slowly and laboriously indoctrinate the people in the knowledge of the Bible.

The mistake to which we have referred, is one into which the missionaries themselves almost uniformly fall, at the beginning; and those new to the work, are apt to think that their more experienced brethren rely too little on preaching, and too much on the slower methods of instruction. A missionary from Ceylon told me that soon after his arrival in that field, he ventured to suggest his doubts on this subject to the oldest, and certainly one of the ablest and most devoted of his brethren. That elder brother was then ill, lying on his bed, opposite an open window. He said to his doubting brother: From that window, you can cast your eye over a number of villages, embowered in trees: as I lie here, I can in my mind go from house to house through all those villages, and tell you the names and character of every family. In a course of years I visited them so often, I so often conversed with them, and preached to them, that I know them all, and know them intimately; yet I never saw any fruit from all that labor. Their minds were so darkened, their moral feelings so degraded, that the truth could gain no access, and made no impression. We were literally forced to adopt the method of regular teaching; and you see the result. A Christian nation is rising up around us. Another missionary from the same field, who had been twenty-five years on the ground, expressed his firm conviction that if God would continue to bless their labors for the next five and twenty years as he had hitherto done, the whole Tamul people would be as thoroughly Christianized as any nation in Europe.

Let it, however, be distinctly understood, that we advocate no exclusive method of instruction. The business of the Church is to teach, and to teach in all the ways by which the truth of God can be conveyed to the understanding; but that work must be accomplished.

We have endeavored to show that teaching is the great duty of the Church, and how she ought to teach; the only other question is, what is she to teach? Is she

to teach secular knowledge? The proper answer to this question undoubtedly is, that the Church is bound to teach the Bible, and other things, only so far as they are necessary or important to the right understanding of the Bible. This exception, however, covers the whole field of human knowledge. The Bible is a wonderful book. It brings every thing within its sweep. Its truths radiate in every direction, and become implicated with all other truth, so that no form of knowledge—nothing which serves to illustrate the nature of God, the constitution of the Universe, or the powers of the human soul, fails to do homage and render service to the book of God. We cannot teach the doctrines of creation and providence, without teaching the true theory of the Universe, and the proper office of the laws of nature; we cannot teach the laws of God, without teaching Moral Philosophy; we cannot teach the doctrines of sin and regeneration, without teaching the nature and faculties of the soul. Christianity, as the highest form of knowledge, comprehends all forms of truth.

Besides this, every false religion has underlying and sustaining it, a false theory concerning God, concerning the world, and concerning the human soul. If you destroy these false theories, you destroy the religion. The Hindu religion cannot stand without the Hindu Astronomy and cosmogony. Science undermines the pillars of heathenism, and frightens its votaries from its tottering walls. The native population of Calcutta is beginning to quake, under the silent operation of Dr. Duff's school in that great city. They feel the ground trembling beneath their feet, and they are well aware if the truth in any form is taught, the whole system of error must soon crumble into dust. On the other hand, the true religion necessarily supposes a true theory concerning God, the universe, and the soul; so that you cannot teach the Bible, without teaching what is commonly called human science. All knowledge comes from God, and leads to God. We must remember that ignorance is error, and not merely the absence of knowledge. The mind is never empty. If it has not right views, it has wrong views. If it has not right apprehensions

concerning God, the Universe, and itself, it has wrong ones. And, all error is hostile to the truth. It is right, therefore, to pull up these noxious weeds, that the seeds of divine truth may the better take root and grow.

While, therefore, the Church is mindful that her vocation is to teach the Bible, she cannot forget that the Bible is the friend of all truth, and the enemy of all error. The Church is the light of the world. She has the right to subsidize all departments of knowledge, those principalities and powers, and force them to do homage to him, to whom every thing that has power must be made subservient. She has always acted under the consciousness that knowledge is her natural ally. She is the mother of all the Universities of Europe. Harvard, Yale, Nassau Hall, and a numerous progeny besides, are all her children. She knows she is most effectually fulfilling her vocation, and honoring her Divine master, when she is most effectually bringing men to know Him, from whom all knowledge flows, and to whom all truth leads.

It is, Christian brethren, an infelicity incident to the prominent exhibition of any one truth, that other not less important truths are, for the moment, cast into the shade. Because we have insisted on the importance of communicating a knowledge of the truth, it may seem as though we forget that the truth is powerless, without the demonstration of the Spirit. Must we ever undulate between these two cardinal points? Because the Spirit alone can give the truth effect, must we do nothing? Or because the Spirit operates only with, and by the truth, are we simply to teach, and forget our dependence upon God? Cannot we unite these two great doctrines in our faith and practice? Cannot we believe that it is the office of the Church to teach, and the prerogative of the Spirit to give that teaching effect? Cannot we be at once diligent and dependent, doing all things commanded, and yet relying exclusively on the power of God for success? In his commission to his Church, Christ says: "Go teach, and lo! I am with you always, to give your teaching effect." Here, then, is at once our duty and our hope.

Siam Mission.

A LETTER FROM DR. S. R. HOUSE.

The missionary field in Siam—Notice of medical duties—Experiments before princes and nobles.

We have been favored with the following extracts from a letter of Dr. House to a relative in Whitehall, N. Y., under date of November 17, 1847. It will suggest to our readers, that the royal family in Siam, with some of whose members a favorable acquaintance has been formed in so singular a manner, may readily be brought by the Spirit of God under the power of the Gospel. Shall not many fervent, believing prayers be offered for this object? If the king, or some of the princes, should embrace Christianity, we might hope to see a wonderful change speedily effected in the religious condition of the Siamese.

Through the great goodness of our heavenly Father, it is my privilege to speak of all our little company's uninterrupted enjoyment of good health.

After referring to the sickness of others, and the lamented death of Mr. Lowrie, and some others, he continues—

We survive, are well and happy. "Oh, let us give thanks unto the Lord, for he is good, he hath redeemed our lives from destruction, and crowned them with loving kindness and tender mercy."

But you will wish to hear if there is anything new with us. Alas, that it is not my privilege—as it has been of late the privilege of our dear friend in Persia—to write you of souls brought from darkness into light, rejoicing our hearts; these fields are barren, for the Spirit is as yet withheld.

How long! oh Lord, how long? Not one earnest inquirer after the way of salvation can we speak of—all seem either joined to their idols, or else to stand more in fear of their earthly rulers, masters, and companions, than of the king of kings—their judge; and yet a wide, if not an effectual field, or door, is opened here for the spread of the truth. Our books are scattered everywhere, and more than that, are read; the people respect us; their rulers are, many of them, on friendly terms with us, and men—priests, even—are calling daily on the missionaries for their books.

No one hinders us in our work. What have we to do but to go forward, trusting, that in his own time, prayer—prayer here and prayer at home—will bring down the promised Spirit to move upon the hearts of these deluded, perishing millions.

Oh that you, and that all my Christian friends at Whitehall, and throughout our native land, could see how this nation is devoted to idolatry. If I have time, I shall write to our church at Waterford some account of the scenes of late, of every day's occurrence during this season of the annual visitation of the wats or temples, by the king in person, with his ministers of state, and his nobles. Splendid boat processions, beautiful barges, glittering with gold, assembled thousands, expensive offerings, music, fireworks—his majesty, the king himself, visiting some fifty, or more, of the many wats of this heathen city, and making offerings, and doing homage publicly before the principal idol, in each of these temples—all would convince you how strong was the hold the Buddhist religion has upon the government, if not the people, of this country.

As to ourselves: Brother Mattoon has been continuing his tract distributions, of which I have before spoken, and with Mrs. M., is making rapid progress in acquiring the language. My duties in the dispensary continue to occupy hand and heart, as formerly, pressing very heavily some days, so that I would doubtless be a little worn by them sometimes, did I not have so pleasant a home—such kind companions.

Thus far, somehow, I have got through with it all; it seems hardly possible: but the number of different patients I have had already amounts to thirteen hundred and fifty-six, and the dispensary has been open less than eight months.

The door of late has been opened to me to interest, and I trust to benefit this people, in a way, than which none could be more to my taste.

I have many times had reason to see that it was a special providence which ordered it that I should spend one of my early years at the excellent old Rensselaer school; but little did I then dream, that the experimental lessons I learned there, would aid me, before my years were doubled, in teaching chemistry, and natural

philosophy, and through them, the being and the wisdom of the Creator, to the nobles, princes, and priests, of a semi-barbarous heathen people, on the other side of the globe.

It has happened on this wise. Many weeks ago, as I mentioned in a former letter, at the suggestion of my good brother Caswell, an attempt was made to instruct, and set to thinking, the men in the employ of our mission, by explaining and illustrating to them some of the common natural phenomena, &c. (as eclipses, attraction, tides, digestion, the composition of the air and water, &c.,) which exhibit so clearly proofs of the existence of a God. On the evening when the nature of the gases which compose water came up, an intelligent young priest chanced to call at Mr. Caswell's, and was invited over to my study, where the lectures are given. Bro. Caswell did the talking, and I the experimenting part. A new world seemed opened to him, and what he had seen was too interesting to keep to himself. Among others, Prince Amaruck, a favorite son of the reigning king, who now in yellow robes is sojourning as a priest in one of the royal wats for a season, (as is the custom of all of noble birth, at least in Siam,) heard of these wonderful kind of "lome," (wind) and one night (these princes and rulers almost always visit us by night) called to see Mr. Caswell, desiring much to witness the process of making them; so an evening was appointed. The morning of that day, however, I received a note from his royal highness Chau-Fah-Yai, requesting me to go with him in the evening to see a brother prince who was quite ill. In reply, I had to mention my engagement that evening, but as I hoped to be through with the experiments by eight o'clock, I would then be at his service, and suggested, that perhaps he himself might be gratified, by being present when these new kinds of air were exhibited. Rather unexpectedly to me he came in his handsomely painted and gilded covered boat, at five o'clock in the afternoon, to have me go with him then, so that we might make our visit to the sick prince, and return in time to see the strange oxygen and hydrogen of which he had heard. So I got into the boat and took my seat on the mat-covered platform,

on which the prince, in his yellow priestly robes, was reclining, with a favorite servant kneeling in the attitude of worship at his feet. The men in the sampans, and other boats we passed on the river, as they recognised the rank of my companion, did homage; and after we landed on the opposite shore, to go a little way on foot into the city, what occurred would give one a lively idea of the deference the Siamese pay to those of high birth and station among them. A servant preceded to clear the way for us. I do not know how many followed, but it was a troop, and all in Indian file, as the custom is; and if you have ever seen a frightened flock dodge out of your way, as you suddenly came upon them in a road, you can imagine the scene as we passed along the streets—all we met running to the right, or the left—dropping to the ground, and on bended knee, or squatting to the earth—many with hands raised reverently to heaven awaiting in this attitude the passing by of the highest prince in the kingdom.—Though it seemed almost like a breach of good manners for me to keep my hat on, when my royal companion had none at all, I felt I had the dignity of a sovereign republican to maintain, and so with head covered, walked by his side. Upon entering the enclosure of the sick prince's residence, and ascending the platform of boards, that made a sort of inner court, raised by posts some six feet or so, between the various buildings of the establishment, a servant crawled on his hands and knees up to Chau-Fah, with a large brass basin of water, which he poured over his bare feet, and we took our seats in the large and lofty shed-like audience hall, to go, after a few inquiries, into one of the apartments opposite, where, on a high platform, on a mattress, lay the sick man, bloated with dropsy, in body, hands, and limbs. A piece of white cloth was spread on a mat for the royal visitor, and on which he coiled up his feet as I took my seat by the edge of the platform. The Mau-Yai, the chief physician of the kingdom, had been sent for, and as he came in—a very fleshy man, himself a prince—a younger brother of the king—he must needs get down on his knees before his superior in rank.

The course he was pursuing with the patient was not far out of the way, though I had some more efficient medicine, which I left. Before we went away, Chau-Fah tells him what is to be done in the evening, and he resolves to come and see also. Returning, after dusk, Chau-Fah is borne to the boat in a kind of sedan chair, carried on poles by six men, the streets being quite muddy, and I walk along by his side—servants going before us with lighted torches.

On arriving home I found Prince Amarruck's boat at the landing. Forthwith, preparations were made for making oxygen, and quite a novelty to them all proved the bubbling up of the gas, as it passed from the red hot gun barrel into the glass jars inverted in the tub that answered for my gas cistern. By seven o'clock, Mr. Caswell came to my assistance, and by this time the royal physician, the second high priest in Chau-Fah's wat, and other priests, with some young sons of noblemen, had arrived. None venturing at first, however, to take the seats prepared, in so august a presence as that of Chau-Fah, who, to the dignity of his birth adds that of a chief priest of a wat—before whom the king himself must bow.

The king's brother remained kneeling on the floor, at the foot of the table, the whole evening, and the floor was covered with the young "koon" (nobles) and head servants, in charge of their master's betel boxes, &c.

Seldom have I been more favored in experimenting; everything went off well. The burning of iron wire in oxygen, always a brilliant experiment, excited great surprise and admiration. The prince, in his enthusiasm, walked to the verandah, and called out to the army of servants in waiting there, "Mah-du, Mah-du," (come and see, come and see.) Nitrogen was made, and his fine mind comprehended it; at once he stepped up, and clearly explained it to his followers—the young priests. The nice composition of the air being illustrated, hydrogen gas, and the composition of water, came next. Hydrogen was also made, and burned, and exploded with oxygen in a gas pistol, and soap bubbles made of it, and all wound up with the startling explosion of a quantity of the

mixed gases in a bladder; the consequences, if all the gases contained in the sea were separated and fired, being mentioned at the time.

Before leaving, Prince Chau-Fah says, "I am much grateful to Mr. House this evening."

The subject appears to be awakening much interest; the electrical machine and the air pump, many here have already seen; but of chemistry, especially of the gases, they seem to have had no idea. Since that evening, Prince Chau-Fah-Yai, who for some two years past has for the most part, from motives of policy, kept quite aloof from foreigners, sent his boat for me with a head servant, inviting me to come to his palace, and spend the morning with him, and give him instruction, so that he might make oxygen and hydrogen. It was a pleasant visit to me.

India: Lodianna Mission.

JOURNAL OF THE REV. A. RUDOLPH.

Concluded from page 132.

A call from a Sikh Chief—Missionary labors at three villages—Fakirs dancing over the graves of their brethren—Native roads—Hoshiarpore, and three villages.

Monday, 29th. . . . At two small villages, Laroi, Laroa. There is no bazar in either, but a number of people soon came to get books. After having satisfied them, I went to the village, and soon had a crowd of people who listened well, and understood more than people generally do in such small villages. Towards evening, a Sikh Sardar, or chief, with his brother, came to the tent, in order to pay his respects. They brought each a rupee in their hands as an offering. I touched them with my hand, according to custom, which signifies that the offering has been accepted, and that being done, each one put his rupee in his pocket. They were exceedingly kind and humble, and promised to procure everything which could add to our comfort. I gave to each a copy of the Gospel, and can only hope that it may prove a far greater comfort to their souls than the

few things, (a bundle of grass for the horse, and a little milk for our tea), these people are able to procure for the comfort of a European traveller.

Tuesday, 30th.—This morning, after a drive of six miles, we reached Tanda. This is a small town, and as there are two other places close by, Ayapore and Urmul, we had a busy day. In the morning we went to Tanda, where we preached in two different places. We distributed the books we had with us, and then went back to the tent, in order to take another supply for Urmul. Here I preached to a great crowd, who were very attentive. A great number of people came to our tent for books. In the afternoon we went to Ayapore, where Daniel spoke to a crowd for a length of time. The people were rather restless and noisy. We found no great desire for books here. Towards evening we went back to Tanda, where I preached to a great crowd from Galatians, v. 16-25: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh," &c. Some of the people seemed to be greatly pleased with the doctrines set forth. I at last exhorted them to study the books which they had received diligently, and to believe what was written in them.

Wednesday, December 1st. This morning we took our way towards Hoshiyarpore, and after a drive of nine miles over a heavy road and deep sand, we found our tent near a small village called Bulloval. It offers but little opportunity for preaching. We spoke to two different assemblies. They listened well, but perhaps understood little. Our tent happens to be pitched near to a place where two Mohammedan faqirs were buried about six months ago. One died four days after the other. To-day the faqirs have come together to dance on the spot where their brethren are buried. For some hours they have kept up a great noise with their drums and shoutings. This dancing is performed in a wild and furious manner. Three or four dance at the same time, and when they are tired, others take their places. They do not appear as if they were commemorating the death of their brethren; they make merry, eat and drink at a great rate. In their dances and shoutings, they resemble more people possessed with an evil

spirit, than persons who belong to a religious order, as these faqirs profess to do.

Thursday, December 2d. This morning we had to travel another nine miles, over a heavy road, or rather no road, for our way led through streams, and barren, uncultivated ground, so that it was often hard to tell where to go. We had to cross a number of small streams, and some of them several times, as they were winding along the road; and each one had its share of sand on both banks. In travelling such roads, I am often surprised that the natives can leave them in such a state. They have to travel them in their bullock carts, from village to village, but never think of mending them. They profess to be exceedingly merciful to their animals, in killing none for eating; but they do not consider that they kill a great number year by year, by driving them over such bad roads, and feeding them badly. We at last reached our tent, much fatigued.

Hoshiyarpore is a large place, and perhaps as important as Jalandar. A number of missionaries might labor here. There seems to be a large number of people who are able to read. Although the place had been visited formerly by missionaries, the demand for books was great. We preached twice in the bazar, and had a congregation at our tent. We found the people rather disposed to raise objections to the Gospel; but they are not well skilled as yet, and therefore one or two remarks silenced our opponents. In the afternoon we went to a village three miles from Hoshiyarpore, called Pur. Here I had two different congregations; both seemed to be pleased with what I said, but I fear they were studying more my features and dress than the Gospel I preached. Some, however, were sensible men, which they manifested by their questions.

Matiyana, Friday, December 3d. After a drive of nine miles we reached this place, which is very small, and has no bazar. As there is a much larger place a mile from here, we resolved to go to that place first, in order to give more time to the larger village. The name is Kunaura. I preached here to two congregations, who listened well. My text in the one place was, Luke xx. 9-19, the parable of the man who planted a vineyard; and in the other place,

that of the prodigal son, Luke xv. The latter pleased the people greatly. I dwelt particularly on the nature of true repentance, a thing of which the natives, in general, are very ignorant. May the Lord grant them grace to repent truly of their sins, and to return to him again from whom they have revolted. At noon we went into the little village, where our tent was pitched, but we were unable to get a congregation. The few men we found were busy in gathering in the harvest, and they seemed not to be disposed to spend any time on religious subjects. We gave away a few books to the only shopkeeper who lives here, and to a traveller. We made an evening march of seven miles in the afternoon, but were unable to reach any village, and had therefore to stop during the night near a solitary hut by the road.

Reach Lodiana—The congregations addressed on missionary journeys—Important missionary field.

Mr. Rudolph, after returning to his station, gives, in a sort of review of his tour, a graphic picture of itinerant bazar preaching in India. After reading this account, all our readers, and especially those of them who are ministers, will be prepared to sympathize with our missionary brethren in their discouragements, and to pray that they may be abundantly prepared for their arduous work, and prospered in it. Concerning the new field of labor west of the Sutlej, Mr. Rudolph expresses the opinions entertained by all the members of the Lodiana Mission.

Saturday, December 4th. As it was very desirable that we should reach Lodiana to-day, we made a forced march, and reached that place after sunset, having travelled this day twenty-five miles. The hurry with which we had to push on, gave us no opportunity to do any mission work to-day. We feel comfortable at the thought of being once more at home, and have much for which to thank our Heavenly Father. Our health seems to have improved, and we hope to begin our school with new energy.

It will, perhaps, not be uninteresting, if I say a few words here about the congregations which we generally address on our journeys. We call the crowd large, when

we have 40, 50, or more people, and we consider it moderate when they number between 20 and 40; and we scarcely ever have less than 20, in pretty large places. In these numbers we do not include children, whom curiosity brings together in a very short time; and who collect often in such numbers, and are so noisy, that the preacher would much rather not have them at all in his audience. The congregation consists of all classes of people; old and young, small and great, rich and poor, as they walk through the streets, stop where the missionary is speaking, in order to hear what he has to say. That such a crowd, in many instances, will not behave with such respect as becometh the hearers of the word of God, can easily be imagined. There is a man standing with a child on his arm, to whom he talks much louder than you would like him to do; another has just reached the place, with an immense bundle of hay on his head, and tries to the best of his ability to look up from below his load, in order to see the face of the speaker. Another has an immense watermelon, or other fruit in his hand, which he breaks in pieces, and by degrees sends it down his throat. Another finds some parched corn left in his cloth; he throws it into his mouth and cracks it with his grinders, to the great annoyance of the preacher. Another feasts upon a piece of sugar cane, which he tears into pieces by the help of his teeth, in an uncouth manner. His neighbor has a large hukka, (pipe), in his hand, which he smokes with an air of the greatest comfort. Another has some article in his hand, which he has just bought in the bazar. His neighbor, who, perhaps, is more interested in learning how to make a good bargain than in learning how to be saved, asks him the price, and the shop where he bought it, which, to his great satisfaction, is explained to him most circumstantially. A few boys, to whom the sermon of the stranger seems far too long, have already resumed their play, which they had stopped at the missionary's arrival, and their speaking turns now and then into crying. Here the missionary is often obliged to check them, which for a short time has the desired effect; but forgetful as these children are, they must be spoken to again and again.

The missionary has taken his stand in that part of the town which appears to be pretty crowded, and yet not too noisy. He places himself on the platform before an empty shop, or on the edge of a wall, a piece of timber, or any other thing which raises him about a foot or two higher than his audience. He thus is better heard and understood, and finds it easier to address a large crowd, than if he stood on a level with them. He finds it easier to breathe, and is less oppressed by the heat. His texts are such as may easily be understood by persons who have never before heard the Gospel. His discourse is more a familiar address, than a sermon in grave style. It almost always contains the two great doctrines, "the fall of mankind," and "salvation by Christ," although his text may not refer to them directly. The missionary endeavors to convince his hearers of the great truth, that they are all under sin; that there is none righteous, none that does good, no, not one. He points out particular sins, and such as he knows, in general, all are guilty of, and shows the great sinfulness of these sins. To this truth every one assents. But the second, redemption by Christ, salvation by grace, justification by faith in a crucified Redeemer, is in a great measure new to them. To a few only it appears acceptable; others manifest their doubts about it; others seem disappointed; some are indifferent; and some ridicule it. Questions and objections raised by the people, lead the preacher away from his text. He has to correct errors, to contend with false doctrines, and show where the consciences of his hearers are misguided. He thus loses the thread of his discourse, and often speaks on certain subjects much against his will, but perhaps to the real advantage of his audience.

His discourse has a different effect upon different individuals. Here stands a man who seems to be struck with the beauty of the doctrines set forth. He makes loud acknowledgments to that effect, and repeats whole sentences in order to show his approbation. Yea, he often goes ahead, and makes expressions in anticipation of what the preacher, to whom the language is a foreign one, was going to say, and thus puts the proper word into his mouth. These marks of approbation are, of course,

often carried much too far, and the missionary has learned not to trust too much to them. There stands another, who all along has shown, by his smiles and remarks, that to him the whole is foolishness; an idle tale, which we need not have taken the trouble of telling. Another, who fears that his trade, his deities, or Mohammed may be in danger, tries every now and then to interrupt the preacher, and to set forth his own doctrines. And as soon as he gets an opportunity to speak, he begins often to talk the greatest nonsense, but often also he says something quite agreeable to carnal reason, but not so to faith in the Gospel. Another two or three have, meanwhile, commenced to discuss the subject among themselves, and this they do with great spirit. The preacher thus seems to be set aside for some time, and must watch a favorable opportunity to go on with his discourse. There stands a boy, who tries hard to appear very attentive, and now and then he exclaims, "durust," (well), or "sach" (true); but his half suppressed smiles, and occasional looks towards his playmates, show all to be a mere mockery.

All these difficulties and trials the preacher must try to bear patiently, and to take as little notice of them as possible. And as all these hinderances do not come at the same time, the experienced missionary will in general overcome them without much difficulty. One of his greatest trials is, when he is deeply impressed with the importance of his subject, to see his hearers indifferent and light-minded. But this, happily, is not often the case, or when it is, it is a pretended trifling, but not a sincere one. Generally, when the missionary speaks with emphasis and earnestness, his hearers more or less will partake of the feeling. But this is a thing which he cannot give to himself; he is often cold in his address, and cast down by the unbelief of his hearers. He often goes to the bazar more from habit, and because it is his duty, than because he has to recall lost sinners from the way of perdition. The throne of grace is the place where he must warm his own heart, and prepare for the trials which he may meet with. And so much as he thus prepares himself, so much he will be successful in his preaching.

That part of the Doab through which I

have just now travelled, would afford plenty of work to more than twenty missionaries. In each of the larger places I have visited, two missionaries would be scarcely sufficient to carry on the work in an efficient manner. But there is no place so well situated for a mission station as Jalandar. It is perhaps the most populous town in the Doab, and as we have no reason to hope that there will be a large number of missionaries available for that region in a short time, Jalandar, on account of its central position, is most admirably located. The missionaries residing in Jalandar would be able to visit all the larger towns in the Doab successively, and need never be absent from their station long at a time. Nacoda, Mansia, Sultanpore, Kapoorala, Kartarpore, Tanda, Hoshiarpore, Allawalpore, and a number of smaller towns are only at a distance some of one day's, and others of two days' journey from Jalandar. Since I have made this tour through the Doab, I have been more than ever convinced of the propriety of occupying at least Jalandar as a station, and I cannot but feel a deep regret, that after the British have had possession of the Doab for two years, we have not even one man from the churches in our native land to occupy that place. We should feel thankful that we have a native missionary there. The Lord has set before the churches an open door, but they are not prepared to enter; and whilst they pray, "Thy kingdom come," many acknowledge, practically, that they do not wish the kingdom of God to come. May the Lord in his mercy look down upon his Church, and rouse his people from their sleep, and make them willing to do their duty towards heathen nations, that sit in darkness still.

JOURNAL OF THE REV. J. H. MORRISON.

Continued from p. 135.

Conversation with a Brahman, and with the common people.—Conversation with Mohammedans.

26th December. I had several to attend worship, which, on their account, I conducted in Hindu instead of Urdu, which is

my daily practice. They appeared much interested in the exercise, and expressed their approbation of what I said. After worship, I had quite a company before the tent door, whom I addressed. The common people enjoy a hit at the Brahmans, and the Brahmans feel the force of our exposition of their absurdities, so much that they are seldom able to make much show of defence. While engaged at the tent door, a native soldier, who is also a Pundit of some education, came up, and after listening awhile, began as if he felt his consequence, and thought he could nullify what I said. He repeated some Sanscrit poetry. I said I would read some poetry too. So I read some from a tract on the nature of God, which contradicts their notions. "O," said he, "that is the common language of the people." "Of course it is," said I; "I am speaking to be understood, and not like you for mere show. You rattle away at something neither you nor any of your hearers understand. What is the use of that?" I then attacked him about caste, and asked him what it was. He said it was his religion. I then told him his religion must be a miserable affair, that could be spoiled by eating what some one else had touched, and advised him to throw aside such a system, and embrace one not so easily spoiled. He wanted books; I gave him some, but he wanted to get some native works. I told him I did not keep such filthy books for distribution, and that it showed very well what sort of a religion he followed, that led him to refuse the pure, and seek the polluted. The people were amused at his difficulties and his efforts to get out of them, each one involving him more and more deeply. At last he joined in the laugh at his own expense. Others came, so that I was occupied until afternoon in these discussions. With these I exposed the absurdity of their notions of caste in various other ways. I asked them how many castes God made originally; they said one. How there came to be so many, since God made only one? This puzzled them; but they found it so, and their fathers had followed this custom. I then asked whether God approved of brethren, as we all are, living in harmony, or of one putting others at a distance from him, and treating them as beneath him.

They replied the former. I then said their system could not be of God. "But," said I, "God is above us all, and is the supporter and nourisher of us all; if, therefore, the Brahmans are so much above others, they ought to support those who are beneath them, instead of being supported by them." This idea pleased them very much. In this way the day passed, exposing error and directing to Christ, until I felt the need of rest, and retired to the tent.

7th. Arnian.—I had quite a large and attentive audience this morning. Explained the plan of salvation, and discussed various questions which Hindus usually introduce. Among them was the efficacy of Hindu austerities, and repeating the name of some of their gods for producing sanctification. I appealed to their knowledge of the facts, whether the Bairagis, i. e. Hindu monks, are not the greatest rascals in the land? They are obliged to admit the truth of my assertion. Of course, said I, their austerities do not make them holy in heart or life. And so with repeating

the names of their gods. They will be one moment saying Ram, Ram, &c., and the next employing the vilest language of abuse to one of their brethren. One man attempted to excuse their thieving propensities, by saying, when people are hungry they must steal to support life. In reply, I asked whether the thieves of the country were the blind, lame, leprous, or the fat and hearty? They replied the latter.—After instructing them in this way until I became quite fatigued, I retired to the tent, followed by a number of the people, not one of whom could read. They however brought me two or three who could read. At our morning worship, which I again conducted in Hindu, I had quite a large audience, and gave several books to those who could read. We have fallen in the midst of several regiments of European and native troops marching both ways; some native soldiers stopped for tracts which I gave them. Proceeded to Kajja at the junction of the Delhi and Merat roads.

Mission House: New-York, June, 1848.

THE END OF THE FINANCIAL YEAR.

From the Report of the Board to the General Assembly, which will be placed before our readers, they will learn with pleasure that the receipts of the year, ending on the 1st of May last, were \$108,586—being over \$13,000 more than those of the year preceding. This is the more encouraging, as the receipts of the year ending May 1, 1847, were \$12,706 in advance of the amount received in the previous year. The expenditures were \$109,183.

The increase would have been still more gratifying, if the churches generally had enlarged their contributions; but while some have increased the amount of their donations, others, we regret to observe, have not reached their own standard of the preceding year.

Besides the moneys acknowledged from various sources in this country, making the sum above mentioned, \$7,539 were received by the missionaries in India, showing at once the liberality of our English friends in that country, and their confidence in our missionary brethren.

The estimates for the expenditures of the year now passing, amount to \$120,275.

RECENT INTELLIGENCE.

CREEK MISSION.—By letters from the Rev. R. M. Loughridge, of February 22d and April 18th, we learn that the school was in fine operation, with thirty-four scholars in attendance, and that two persons had been admitted to the communion of the church.

INDIA: LODIANA MISSION.—The Rev. J. H. Morrison and family reached their station at Sabathu in January last. The Rev. J. Porter had arrived at Bombay.

SIAM MISSION.—A letter from the Rev. S. Mattoon, of January 4th, mentions that he had distributed 9458 religious tracts and portions of the Scriptures. These were given to several thousand different individuals. It was considered by the missionaries in Bangkok, that in no former year had the work of missions met with so few interruptions and annoyances, as in the year just closed; and never before was there such a readiness to receive and read religious books.—The whole number of patients to whom Dr. House had prescribed, to the 1st of January, a period of nine months, was 1664.

CHINA: NINGPO MISSION.—The Rev. J. W. Quarterman, in a letter dated January 1st, mentions that three of the boys in the school had expressed some degree of serious feeling concerning their salvation, and requests the prayers of the people of

God on their behalf. The mission had resolved to send out, occasionally, the two converts, not in the school, as colporteurs.

CHINA: AMOY MISSION.—The Rev. J. Lloyd, writing on the 15th of January, says, "I go to the chapel daily, to talk with the people. Sometimes the audiences are good; at other times, small. There is a good deal of running in and out; but this cannot be cured, for we cannot compel the people to stay and listen. Often I find one or two who seem disposed to listen quietly to my remarks, and who ask serious questions about religion; but as yet I find none earnestly inquiring after salvation." "We need the prayers of God's people very much, for we live in the midst of a crooked and perverse generation, and are apt to become discouraged."

ARRIVAL OF THE REV. H. A. BROWN.—We are thankful to mention the safe arrival of Mr. Brown, in the ship Vancouver, at New York, on the 8th ult. He has not derived much benefit from the voyage, so far as his sight is concerned.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN APRIL, 1848.

SYNOD OF ALBANY. *Pby. of Troy.*

Lansingburg ch ann coll 41 25, mo con coll's 35 28,
Mrs CHARLES H KELLOG and GERRIT FORT
each 30 to con themselves 1 m's; Waterford ch
ann coll 175, Sab sch to ed *S R House* 25 336 53

Pby. of Albany.

Albany 1st ch Ladies' Miss Soc for sup of the Mis-
sion College at Allahabad N 1, 150, four children
who love their pastor 10; Northampton ch 19 50;
Mayfield Central ch 14 86; Ballston ch 14 50;
Charlton ch mo con colls 9 70 218 56

SYNOD OF BUFFALO. *Pby. of Buffalo City.*

Alden ch 5 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Monroe ch mo con 2 87, Sab sch for sup of the
Rev James Wilson, Agra N 1 113; Goshen ch
51 07, Sab sch to ed *Catharine J McCartee* and
Nathaniel Webb 50 105 07

Pby. of North River.

Rondout ch add'l 30 65

Pby of Bedford.

Mount Pleasant ch 18 24; Bedford ch, Newcastle
Fem Miss Soc 6; South Salem ch add'l 1 25 24

Pby of Long Island.

Southampton ch mo con coll's 10; East Hampton
ch 28; Smithtown ch 6; Sag Harbor ch 100 144 00

Pby. of New-York.

Forty-second street ch N Y mo con 9 20,
Sab sch 10 35; Madison Avenue ch mo
con 11 31, Sab sch to ed *John D Wells*
in China 6 25; Brick ch mo con 5 04,
ann coll 566 57; Duane st ch mo con
10 27, members of the ch for the Evan-
gelical Society of Geneva 110; Wall-
about ch mo con 4 06; Brooklyn 1st ch
mo con 22 34; Yorkville ch mo con 1 31;
Chelsea ch ann coll add'l 50 cts, mo con
9 76, Fem Miss Soc add'l 3 97, Sab sch
coll from Sept 12, 1847, to April 16, 1848,
35 53; Brooklyn 2d ch ann coll 86 60;
Greenbush ch 1 75; Rutgers st ch Fem
For Miss Soc 39 68; N Y First ch mo
con 72; University Place ch Ladies of,
147 25, mo con coll's 255 17; Williams-
burg ch ann coll 98 37, Sab sch 10 1517 29
Less, from contributions of 1st ch N Y for
Chronicle and Foreign Missionary 48 33,
and from contributions of Brooklyn 1st
ch for For Missionary 10 58, 33 1458 95

2d Pby of New-York.

Canal st ch mo con 23 12, Sab sch Miss Soc for snp
of school at Grand Traverse Bay, 50; Scotch ch
John Johnston 250, Richard Irvin 50; Wm Post
66 67, Samuel Cochran 15 454 79

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Plainfield 1st ch 15; Westfield ch in part 27 76, of

which 7 50 for For Missionary: Elizabethport ch 10 57; Mount Freedom ch 10 55 83
 Less from contributions of Elizabethtown 20 00
 1st ch for Foreign Missionary 35 83

Pby. of New Brunswick.

Fennington ch 15 bal to con JOAB and REUBEN
 TIRUS 1 m's, Sab sch for sup of school at Allaha-
 bad N I 3; Middletown Point ch Sab sch 2;
 Millstone ch 71; Bound Brook ch "a friend" 5;
 Princeton 1st ch Fem Miss Soc for Ningpo Mis-
 sion 60; Lawrence ch 70, Theophilus Parvin 5;
 Allentown ch 25 256 00

Pby. of West Jersey.

Bridgeton ch Sab sch to ed Samuel Beach Jones
 and Sarah Ralston Jones 55; Burlington ch
 add'l 100; Cedarville ch 20; Salem ch 66, Sab
 sch to ed Ruth Van Meter 30; Mount Holly ch
 2 50; Blackwoodtown ch 7; Pittsgrove ch 31 25;
 Cold Spring ch Fem Miss Soc 15 326 75

Pby. of Newton.

Belvidere ch Sab sch 5; Hackettstown ch to con
 their pastor the Rev JOHN H TOWNLEY 1 d 100;
 Easton ch Pa Sab sch for sup of the children of
 the late Rev Thos Wilson, Africa 5; Fox Hill ch
 4 38; German Valley ch 5 119 38

Pby. of Raritan.

Pleasant Grove ch 25; Kingwood ch 15 50 40 50

Pby. of Susquehanna.

Orwell ch Rev W Hunting 2, a friend of Missions
 1; Warren ch 2 34 5 34

Pby. of Luzerne.

Manch Chunk ch Sab sch in part to ed Maria B
 Salkeld 5; Lackawanna ch 3; Conyngham ch 5;
 Hanover ch 2 50 15 50

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Philad Central ch mo con colls 60,
 children of male and Fem Sab sch
 14 24, children of Fem Sab sch
 to ed an orphan girl at Allahabad 30,
 James Field 50, M Newkirk 25, a member
 25, F N Buck 25, S Caldwell 20, Mrs
 A Henry 20, J H Campbell 5, F N King
 10, Mrs G Heberton 5, R L Barns 5, H
 F Heberton 5, Mr Taber 5, J Hewett
 5, S Agnew 5, J R 5, Mrs Richards 5,
 Miss Richards 5, J V Cowell 10, R John-
 son 5, G C Napheys 5, James Boils 10,
 Jas Wray 10, Miss Snyder 4, Miss Bay-
 ard 10, Miss Neill 5, sundry persons
 94 50—in all 482 74; Philadelphia 7th
 ch 303,91; Phil'd 2d ch Mrs E Wilson 5;
 Phil'd 10th ch Mrs M A Root 5, John
 Harris 5, C B Penrose 5, W A P 10, A A
 Burt 10, mo con colls 334 41, in all 367 41;
 Philad Union ch for N I 2 50, mo con 1 12,
 "A Lady" for the Creek Mission 5; Co-
 hocksink ch Sab sch to con the Rev
 DANIEL GASTON 1 m 30; Philad North
 ch mo con colls 96 50, Sab sch for sup of
 the Rev Andrew P Happer M D Canton
 China 100 1394 18

Less from contribution of 10th ch, for For
 Missionary 30 00
 1364 18

2d Pby. of Philadelphia.

the Rev Dr Neill 13, Mrs H Henry 5, Mrs E
 Henry 5, Mrs Neill 5, Miss Bayard 2, Mrs Yard
 and Miss Tatim 8, the Misses Lattimore 5, Miss
 Engle 5, Mrs Hanson 5, in all 50, in part of 100
 pledged by Dr Neill; Doyleston ch 47; Deep
 Run ch 5; Germantown ch 33 25, Juv Miss Soc
 in part to ed Abraham Martin at Futtehghur
 N I 6; Frankford ch 16 157 25

Pby. of Newcastle.

Upper Octorara ch bal 6; Wilmington ch Del of
 which 17 62 from Yonth's Miss Assoc 6 75 from a
 few ladies and 8 50 for the Foreign Evangelical

Society 107 50; Lower Brandywine ch Rev Thos
 Love 2 50, Youth's Miss Soc 5; Oxford ch 21 25,
 Miss Mary W Dickey for orphan school at Fnt-
 tehghur 1, Master Ebenezer Dickey (a child's
 offering) 50 cts, S E D for printing Bibles in In-
 dia 30 173 75

Pby. of Donegal.

York ch 13; Chesnut Level and Little Britain chs
 22 50; Ladies of Chesnut Level ch 9 50;
 Waynesburg ch 106 63 151 63

Pby. of Baltimore.

Taneytown ch 20; Nealsville ch 2 01; Havre de
 Grace ch 2 50; Bethel ch 10; Long Green ch 10
 less 2 for For Missionary; Frederick ch 25;
 Buckingham ch 10; New Windsor ch 25 102 51

Pby. of Carlisle.

Big Spring ch 210, Sab sch 15; Upper and Centre
 chs 85 27; Landisburg ch 83; Buffalo ch 60;
 Bloomfield ch 14; Williamsport ch Md 25;
 Waynesboro' ch James McCaughy for China
 Mission 20; Lower Marsh Creek ch Mrs Mary
 E Clark 75 cts, Robt A Clark 75 cts and con-
 tents of Mary D Clark's Missionary box 50 cts
 for China Mission; Cumberland ch Miss Sarah
 J King 2 50; Sherman's Creek ch 42 563 77

Pby. of Huntingdon.

Little Valley ch 35; Shirleysburgh ch John
 Brewster 50; East Kishacoquillas ch Mrs Mann
 50 cts, Mrs Milliken 81 cts; Middle Tuscarora
 ch 20; Alexandria ch 35; Shaver's Creek ch
 58; Lick Rnn ch 10; Spruce Creek ch 1; Holli-
 daysburg ch 40, Ladies of 50; Presbyterial col-
 lection in Millfountain ch 7 01 307 32

Pby. of Northumberland.

Chatham Rnn ch 6 41; Pine Creek ch 57 04; Buf-
 falo ch 51 65 115 10

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Ebenezer ch of which 30 from "a friend" to con
 the Rev GEORGE ROBERTS of Ebensburg Pa 1 m
 and 30 from Miss SARAH ELIZABETH LEWIS to
 con herself 1 m 79 61

Pby. of Redstone.

Round Hill ch 10 35

Pby. of Ohio.

Valley ch 3 25; Manchester ch 33 31; Miller's
 Run ch 14 75; Pittsburg 2d ch bal of ann coll
 11, mo con colls 33 25; East Liberty ch 41; Fair-
 mount ch Youths' Miss Soc 6; Sharpsburg ch
 18; Canonsburg ch 12; Ladies of Centre ch 18 193 59

Pby. of Allegheny.

Slate Lick ch 17; Scrub Grass John Anderson 2;
 Freeport ch 4 23 00

Pby. of Beaver.

Slippery Rock ch 7; Bridgewater ch 16 50; Bea-
 ver ch 24; Beaver Falls ch 20 67 50

Pby. of Erie.

Mercer ch 12 68; Salem ch Rev James G Wilson
 10 22 68

Pby. of Clarion.

Clarion ch 50; Leatherwood ch 5; Bethesda ch
 Fem Miss Soc 6 50 63 60

SYNOD OF WHEELING. *Pby. of Washington.*

West Liberty ch 31; Elizabethtown and Wolfe
 chs 7 38 00

Pby. of Steubenville.

Two Ridges ch 1; Big Spring ch 4 40; New Cum-
 berland ch 12 65; Fairmount ch 11 95; Harrods-
 burg ch 2; New Hagerstown ch 15 12 47 12

<i>Pby of St Clairsville.</i>		<i>Pby of West Hanover..</i>		
Mount Pleasant ch of which 30 from the family of the Rev B Mitchell to ed Benjamin Mitchell in China	53 00	Farmville ch of which 30, to con the Rev CLEMENT R VAUGHAN 1 m and 14 in part to ed a heathen child 51; Cuh Creek ch 3; Missionary stations under the care of the Rev James M Wilson 5	59 00	
<i>Pby. of New Lisbon.</i>		<i>Pby of East Hanover.</i>		
Canfield ch 52; Liberty ch 7 13, For Miss Soc 12 20	71 33	Richmond 1st ch mo con 13 25, Sab sch to ed Virginia Richmond 25; Namazene ch 12; Nolloway ch 65; Bethlehem ch 35 80; Brunswick ch 14 50; Norfolk ch of which 35 for Papal Burrope 175	340 55	
SYNOD OF OHIO. <i>Pby of Hocking.</i>		<i>Pby of Montgomery.</i>		
Alexander ch	13 00	Mt Carmel ch Rev J N Lewis 50 cts; High Bridge ch 10 50	11 00	
SYNOD OF CINCINNATI. <i>Pby of Miami.</i>		SYNOD OF NORTH CAROLINA. <i>Pby. of Orange.</i>		
Xenia ch 15 85, Sab sch 21 95; Middletown ch 9	46 80	Bethlehem ch mo con coll	10 00	
<i>Pby. of Cincinnati.</i>		<i>Pby of Fayetteville.</i>		
Reading ch 22; Bethel ch 5 46; Feeshurg ch 3 30; Monroe ch 6 28; Pleasant Ridge ch 11 50, mo con colls 9; Walnut Hills ch 5 82; Cincinnati Central ch 147 75	211 11	Fayetteville ch ann coll 38 16, mo con colls 37 46, Ladies For Miss Soc for sup of schools in 18 30	93 92	
<i>Pby. of Oxford.</i>		SYNOD OF W. TENNESSEE. <i>Pby of Nashville.</i>		
Oxford ch	70 00	Clarksville ch 44 15, children 18 95; Gallatin ch the Misses Wilson 5, Miss C Douglass 1, Mrs R Douglass 1, Henry Edgar (a child deceased) 60 cts; Nashville 2d ch of which 50 from HUGH ERWIN to con himself 1 m 137 90	208 60	
SYNOD OF INDIANA. <i>Pby. of Salem.</i>		SYNOD OF MEMPHIS. <i>Pby. of West. District.</i>		
New Albany 1st ch mo con colls	30 00	Jackson ch mo con cols 20, Sah sch 15; Memphis 2d ch of which 1 60 from colored members for sup of Rev H W Ellis Monrovia Africa 26 92, little girls in part to ed John H Gray in the Creek nation 10; Denmark ch 50; Zion ch 3; New Shiloh ch 7; Prosperity ch 10; La Grange ch 15; Mt Carmel ch 85	241 92	
SYNOD OF N. INDIANA— <i>Pby of Michigan.</i>		SYNOD OF SOUTH CAROLINA.		
Pontiac ch Rev L A Spofford	5 00	Synodical coll, error in report Dec 1846	9 00	
<i>Pby. of Lake.</i>		<i>Pby. of Harmony.</i>		
South Bend ch 43; La Porte ch 4; Salem ch 1 89	48 89	Lebanon ch 13, Ladies' Benev Soc 21; Salem (L R) ch 10; Camden ch 100	144 00	
<i>Pby of Fort Wayne.</i>		<i>Pby. of Charleston.</i>		
La Grange Centre ch	10 00	Charleston 2d ch mo con 22 25; Beach Island ch error in report in Dec 1846, 6	28 25	
SYNOD OF ILLINOIS. <i>Pby of Kaskaskia.</i>		SYNOD OF GEORGIA. <i>Pby of Georgia.</i>		
Dry Point ch 3; Edwardsville ch Miss Rosebury 1; Gilead ch 2 50	6 50	Midway ch Fem Miss Soc 58 50 and Jonesville Cong ch 16 50; forsup of Rev R Q Way, China	75 00	
<i>Pby of Sangamon.</i>		<i>Pby. of Flint River.</i>		
Petersburg ch mo con colls 25; Union ch 9; West Union ch 78 cts; Sugar Creek ch 372	38 50	La Grange ch Miss Jane Davidson 4, Americus ch 10, a friend to Missions 10; Columhus ch 25; Mount Tahor ch 4	53 00	
<i>Pby of Schuyler.</i>		SYNOD OF ALABAMA. <i>Pby of S. Alabama.</i>		
Mount Sterling ch	2 75	Mohile Government st ch 253 40; Mobile 2d ch of which 100 from the Juv Miss Soc to con the Rev ROBERT NALL, Mrs ELIZABETH W NALL and RUFUS GREENE 1 m's 185; Valley Creek ch of which 8 60 from colored members for African Mission 160; Selma ch 16 50; Geneva ch 15, Centre Ridge ch 10; Pisgah ch 2	641 90	
SYNOD OF MISSOURI. <i>Pby. of Missouri.</i>		SYNOD OF MISSISSIPPI. <i>Pby of Louisiana.</i>		
Rocheport ch	8 42	N Orleans Lafayette sq ch	244 49	
SYNOD OF KENTUCKY. <i>Pby of Louisville.</i>		<i>Pby. of Clinton.</i>		
Louisville 1st ch ann coll in part 224 20, two mo's mo con colls 2070; Louisville 2d ch ann coll 114 70; Louisville 4th ch mo con colls 9 40; Mulberry ch 10 95; Plumb Creek ch 40; Shiloh and Olivet chs 13 75	433 70	Atalla 1st ch	8 00	
<i>Pby. of Muhlenburg.</i>		LEGACIES.		
Greenville ch mo con colls 8; Concord ch 15	23 00	Scotchtown N Y, legacy of Rev M Baldwin deceased	100 00	
<i>Pby. of Transylvania.</i>		Pittsburg Pa, estate of Dr Gladden, dec in part		58 00
Pisgah ch for Evangelical Soc of Geneva 5; Hanging Fork ch 21 35	26 35	Shippensburg Pa hequest of Sarah Harper deceased	285 00	
<i>Pby. of West Lexington.</i>				
Winchester ch	13 50			
SYNOD OF VIRGINIA. <i>Pby. of Lexington.</i>				
Augusta ch 21 50; Waynesboro' ch 49	70 50			
<i>Pby. of Winchester.</i>				
Mount Bethel ch 3; Yellow Chapel 28 90; Gerardstown ch 46 54; Falling Water ch 19 50; Martinsburg ch 17 10; Smithfield ch 13 93; Springfield ch 15 35; Romney ch 9 11; Shepherdstown ch 33 56; Warrenton ch 19 10; Tuscarora ch 5; Winchester ch 53 91; Charles-town ch J R Woods 5	270 01			
Less previously acknowledged as from churches not named	101 10			
	168 91		443 00	

COLLEGES AND SEMINARIES.

Princeton N J Theo Sem Miss Bib Tract and Education Soc	128 07
New Albany Ind Theo Sem 'a student's donation'	1 00
Union Theo Sem, Va	50 00
	<hr/> 179 07

MISCELLANEOUS.

' _____ ' a friend	5 00
Monmouth county N J ' a widow's mite '	3 53
Danville Pa Alexander Montgomery	1000 00
N Brunswick N J Rev Dr J J Janeway	700 00
' _____ ' a friend '	1 00
' _____ ' Philo '	25 00
Pittsburg Pa Joseph Patterson	100 00
	<hr/> 1834 53
Less for disc'ts to 1st May 1848	212 49
" expenses of Southern Board 86 00—	298 49
	<hr/> 1536 09
Total,	\$12,737 00

DONATIONS IN CLOTHING, &C.

Ladies of George's Creek and Tent chs Pa 1 box clothing (omitted in previous acknowledgments)	61 00
Ladies of Easton ch Pa 1 bale clothing for children of the late Rev Thomas Wilson, Africa	—
Ladies of Rutgers's street ch N Y 1 box clothing for the Chippewa Mission	—
A lady Allentown N J 1 hundle clothing	9 00
Ladies of Mt Pleasant ch O 2 bxs "	66 04
Fem Miss Ass Ebenezer Pa 1 box "	44 31
" " Bethel Pa 1 box "	45 89
Ladies of Blairsville ch Pa 1 box "	70 67
Ladies of North ch Philad 1 box " for Spencer Academy	70 00
Ladies of Bethany ch N C 1 box "	—
Ladies of Pleasant Hill O 1 box "	35 66
Sand Creek ch Ind Fem Miss Soc 4 91; do do Young Ladies Sewing Circle 6 50	11 41
T V and Mary M Cannon, Clarkesville Tenn 152 1-2 yds calico	14 4

DONATIONS FROM FRIENDS IN INDIA.

[Continued from the Chronicle for April, 1848.]

RECEIVED AT MERATH.

For building a Hindustani Chapel.

E Shearin	Rs. 20 0 0
J Powell sen	50 0 0
Maj S Wheeler	50 0 0
A W Begbie	100 0 0
G Edmonston	50 0 0
W Orde	15 0 0
J C Gornant	10 0 0
Mrs E Athanass	10 0 0
Mrs Phillips	2 0 0
F Peterson	10 0 0
T Racey	5 0 0

Mrs O'Brien	10 0 0
Mrs Lennox	10 0 0
W Greig	10 0 0
" A Well-wisher "	25 0 0
Capt W Lamb	15 0 0
D Rohertson	25 0 0
Sundries at Ghazepore	26 4 0
Capt R B Smith	25 0 0
Mr Berkley	20 0 0
Unknown	10 0 0

Rs. 499 4 0

or \$234 65

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

DOMESTIC MISSIONARY CHRONICLE.

VOL. VII.

JUNE, 1848.

No. 6.

Board of Domestic Missions.

ANNUAL REPORT OF THE AGENT FOR THE
BOARD OF DOMESTIC MISSIONS IN WEST-
ERN PENNSYLVANIA, AND EASTERN OHIO.

The past year, though crowded with the usual variety of scenes and circumstances incident to an agent's life, has not been marked with anything claiming a prominent place in this Report. It may suffice to say, that, during this period, 15 Presbyteries within the limits of the Synods of Pittsburgh, Wheeling, and Ohio, have been visited. 141 Churches have been addressed. More or less assistance has been given at 19 communions. Your agent has been very kindly and cordially received everywhere. The attendance, on week-days, has often been small; especially where it was not the time, when contributions for Domestic Missions were usually made. Yet even in these cases, generally, pastors and sessions seemed to be encouraged in their resolutions to renewed efforts in the cause of missions. An opportunity was afforded, on these occasions, to present a statement of facts, arguments, and motives, bearing upon this great interest, that would furnish materials for pastors and elders, to be employed at the proper time. In general, your agent cherishes the hope that his visits have not only been cordially received, but have opened the way for future visits, and more successful results, should he be spared to return to any of these churches. The sympathies of our people are manifestly becoming more enlisted in behalf of this mighty enterprise of our Zion. They begin to feel and acknowledge the justice of using the language of our Saviour in reference to Domestic Missions: "These things ought

ye to do and not to leave the others undone." During the past winter and spring, several churches have been visited, that have been recently favored with gentle showers of Divine influences. The effect upon their spirit of religious benevolence has been manifest. As the love of Christ has been felt, in the same proportion has their concern been awakened for those who are famishing for the bread of life. Genuine revivals of religion promote and sustain the spirit of missions. Indeed, this is becoming in our day, an important criterion of a true work of grace. Where large accessions to the communion of the Church are reported, and yet no increased interest in the cause of missions is manifested, apprehensions respecting the real spiritual prosperity of such churches naturally arise. On the other hand, there can be no doubt that the influence is reciprocal—that in proportion as a people open their hearts to the generous impulses of a missionary spirit, the Lord grants them larger measures of the provisions of his house. They who pray for the peace of Jerusalem and love Zion, shall prosper. Your agent often takes occasion, in his addresses, to dwell upon this thought. He hopes that, not without some measure of success, he has shown to many churches, that their own spiritual and ecclesiastical interests are vitally connected, with the growth and prevalence amongst them, of a warm-hearted, generous, practical spirit of missions. No people need fear or look with coldness and suspicion upon any attempt to enlist their prayers and active co-operation, in behalf of this great work of the Church. Many now begin to understand that their membership involves and en-

gages them to this duty. *The missionary character of the Church*, as one of the elements of its organization, and one of the main reasons of its perpetuity in the world, is more extensively recognised. An increasing attachment to our church, *because it has recognised itself as a missionary society, for the conversion of the world*, is every where expressed. The divine appointment of "the preaching of the word," as the main instrumentality to be employed, in putting the Saviour in possession of his promised inheritance, is nowhere questioned among our people. Whilst they know that God, in the riches of his grace, does not limit the displays of his mercy to any one means; and can, when he sees proper, act independently of them all, yet they recognise, on the testimony of his word, his infinite wisdom and condescension, in the arrangement, through which, by "the foolishness of preaching" he *ordinarily* "saves them that believe." According to his usual method of dispensing the saving blessings of his covenant, "faith cometh by hearing, and hearing by the word of God," that is, the word of God *preached*, as it obviously means. This is more especially true in regard to the external action of the Church, or *its aggressive movements*. The *great missionary commission* given to the Church by her ascending Lord, whilst it defines her position and her chief vocation, recognises, in the statement of the results, immediately and invariably *to follow the discharge* of this service, ("he that believeth," &c.,) the established connexion between a *preached* Gospel and the dispensation of its saving benefits to the souls of men; and thus clearly shows that "especially the preaching of the word is an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation." The Acts of the Apostles, that inspired missionary journal, furnish abundant proof and illustration of this precedence which our Lord has assigned to the preaching of the Cross, over all other means. Other religious enterprises are important, and claim increasing interest in the affections and confidence of God's people, so long as they attempt not to usurp the place which has been assigned to the *ministry* of reconciliation. They

must ever be regarded as depending for their healthful action upon their due subordination to the divine appointment of the word preached. Should they begin to be regarded as, in any manner, superseding the divine plan, we would have just reason to be alarmed at the consequences. We are not, however, aware that any considerable portion of our church is affected by this error, or much exposed to this danger. Many of our churches are beginning to feel that God has given his people a great work to do, in our own land, for the glory of his name. The clause, "beginning at Jerusalem," is regarded as pregnant with meaning, in its bearing upon the comparative claims of Domestic missions. The rapid extension and increase of our population, the augmenting tide of foreign emigration, and the recent growth and prevalence of Infidelity, Universalism, and Popery, have not failed to arrest the attention of our people. "Whereunto shall these things grow?" is asked by many an anxious mind.

The reflection that the fifty millions of human beings, who shall fill the valley of the Mississippi in less than fifty years, will depend, under God, for their moral and religious character, in a great measure, upon the prayers and efforts of God's people *now* in the Church militant, is pressing heavily upon many a heart, and extorting the inquiry, "Lord, what wilt thou have me to do?" The close connexion of our churches and people with the vast West, by the constant emigration of their friends, and children, and grand-children, is felt with increasing tenderness and power. The blessing of God upon the labors of many of our Domestic missionaries, during the past year, has furnished to your agent themes of thrilling interest, and enabled some of our people who have been much perplexed and distracted by the calumnies of agitators, to see and feel that though some, in their rashness and folly, may be turning their backs on our Zion, the Lord has not forsaken them. The ladies are almost everywhere, beginning to take an interest, and in some cases, a very efficient part in this blessed work. They sympathise with multitudes of their sex who have none to point them to the Lamb of God, or to ask them, "Woman, why weepst

thou?" On this account especially, there is much to cheer the Board; woman is becoming an efficient auxiliary in their work. The facilities, both physical, political, and moral, for prosecuting this enterprise *now—such as never existed in any country before*—the evident tokens of God's smiles upon the work—the pressing calls for increased exertions, and all the signs of the times throughout the world, invite and urge us forward in this labor of love. Let us thank God and take courage. The brazen-faced audacity of western infidelity shows that Satan is wide awake, and on the alert. *He has his domestic missionaries too.* He is making a desperate struggle to maintain and extend his kingdom. Perhaps he foresees that his time will be short. His untiring vigilance rebukes our sloth. "Fas est et ab heste doceri." Above all, let us be animated by the example of Him, "who went about doing good." If politicians strive for the elevation of their favorite to the presidential chair—if the deluded votaries of the man of sin seek to make the *Virgin Mary* the patroness of this land, let it be our cherished ambition to make it Emmanuel's Land—not only an "asylum for the oppressed of all nations," but the glory of all lands, and the light of the whole world.

JOSEPH SMITH.

For the Domestic Missionary Chronicle.

INTERESTING ANNIVERSARY.

The Twelfth Anniversary of the Youth's Missionary Association of Rutgers-street Church, New York, auxiliary to the Board of Missions, was held on Sabbath evening, April 30th. The church was well filled, and the exercises were very interesting. Appropriate addresses were made by Dr. Krebs, and the Rev. Messrs. S. J. Prime, and Reese Happersett, agent of the B. M. A delightful feature of the exercises, was the presence of some four or five hundred Sunday-scholars, who, with their teachers, filled the spacious galleries—and who, after their own cheerful contributions which they make every Sabbath, now came before the congregation, with the results of their enterprise, to ask for additional contributions, and added to the interest of the occasion by the sweet music of their infant voices,

which had been effectively trained, by their zealous and indefatigable superintendent, Mr. Edwin S. Belknap.

It was not the least of the beneficial results of this Anniversary, that the audience were not only gratified with the exercises, but were made to appreciate more highly the importance of the missionary enterprise, and the "*power of littles,*" in carrying it on.

These children have voluntarily raised by their own contributions—perhaps never more than a penny at a time—the sum of \$147 through the past year. This averages about forty cents for each—a larger average than the contributions of some whole churches, certainly no less able than *these children.* This has been accomplished by benevolent zeal, industry, and self-denial. Had these children withheld, or squandered their little means, it would have been at the sacrifice of all the good training and habits of *earning and saving for the cause of Christ*, which they are acquiring in their childhood; it would have tended to engender selfishness and improvidence; and it would, moreover, have caused the deprivation to some feeble church, or destitute neighborhood, of the preaching of the Gospel and of the benefits of Sunday-schools, which now they have been enabled to enjoy, through the liberality of these their youthful benefactors, whose hearts, and thoughts, and habits, meanwhile, are all in training for larger efforts and willing gifts, when they come to be men and women.

During the twelve years of their association, they have contributed upwards of \$2000, sufficient to secure *twenty years of domestic missionary service*, of one man, in the destitute districts of our country. Who can calculate the good which has thus been effected? And the advantage to the cause of missions, from such a training of the youth, is to be estimated, not only by the amount they weekly and annually contribute, but by the ramified influences which such associations and habits exert; and it is apparent in the annually increasing gifts of the congregations with which they are connected to this great cause.

This association was originally organized for the purpose of aiding to plant *Sunday-*

schools in the West. But after some years, it adopted a more comprehensive plan, and enlarged its operations, so as to aid in extending and sustaining *all the ordinances of the Gospel*, in new settlements, and it then became directly auxiliary to the Board of Missions.

For several years past, it has especially contributed to the support of the Rev. Ithamar Pillsbury, of Andover, Illinois; whose labors have been very useful, in gathering churches, and in a pretty extensive field, in which he itinerates, besides serving the particular church, of which he is the minister. Mr. Pillsbury corresponds regularly with the association; and his graphic descriptions of the country and of the missionary life in the West, have given much satisfaction to these, his youthful "helpers," and greatly animated their zeal in this cause.

A considerable number of the Sunday-schools in this city, are organized as missionary societies, having various auxiliary relations, according to their respective preferences. Thus they endeavor to impart to others such advantages as they enjoy themselves. This is the plan and spirit of the Gospel. "The kingdom of God is like leaven."

Why might not this measure be generally adopted? While the contributions of the churches, as such, are made in a *lump*, and that, often, not a very large one, and heavily raised at that, here are associations which are always in session, always keeping the matter before the minds of their members—"all at work and always at it"—and without intermission, "laying by in store for the cause, on the first day of the week." Let our congregations generally adopt it; let ministers promote it among the children. It is easy; it is the "power of littles;" (what vast meaning and truth is there in that phrase of Chalmers's,) and it will not be long before the annual means of our Boards will be doubled and trebled, and our churches will come up to the work before them, with the efficiency that becomes them, and with far greater facility than they now find, in endeavoring under fitful impulses, to raise even that poor *modicum*, which is all that we have hitherto attained.

K.

New York, May 4th, 1848.

CHURCH EXTENSION.

Action of the Presbytery of New York,
April, 1848.

With regard to general church extension; the Presbytery adopted the following minute, viz.

The subject of Church Extension, including the two objects of aiding feeble congregations in the erection of suitable church edifices, and relieving churches from oppressive debts, is viewed by this Presbytery as a subject of great importance, and as intimately connected with the success and progress of our missionary efforts in this country; and inasmuch as the General Assembly of our church have adopted a plan for the accomplishment of this object in connection with our Board of Missions, which plan is now in successful operation, and is accomplishing much good, we feel ourselves called upon to aid in this work in the way recommended by the General Assembly; therefore,

Resolved, 1. That it be recommended to all our churches, *without failure*, to take up a collection for this object once in each year, at such time, and in such manner, as may be deemed most expedient by the pastor and session of each church, and that such collection be paid over to the Treasurer of the Church Extension Committee of the General Assembly.

Resolved, 2. That it be announced to our churches, that this Presbytery recommend that what is done for this object in behalf of churches out of this city, be contributed through the regular channel of the Church Extension Committee of the General Assembly, as specified in the first resolution; and that our churches acting for this object through that channel, agents visiting us from abroad for building churches, or freeing churches from debt, should be referred to that Committee.

Resolved, 3. To prevent any interference with other great objects in which our Church is embarked, the Presbytery recommend that this collection for Church Extension be a *distinct, separate* collection, and that it be left with each pastor and session to make such arrangements as will afford to their people the opportunity of giving freely, whatever they may be dis-

posed to contribute, in the mode already specified.

We rejoice that this large and influential Presbytery have taken decided action on this important subject. This action, wisely and efficiently carried out, we are persuaded, will accomplish much good. The Church Extension Committee of the General Assembly is doing an exceedingly important work. The plan adopted has thus far succeeded

beyond the most sanguine anticipations of its warmest friends. And it is only necessary the churches should act, and furnish the requisite means to their Committee, in order to meet fully the object of their appointment. Want of means has been the great and only difficulty in the way of the Committee. We commend the good example of the Presbytery of New York to the attention of all our Presbyteries. The plan of a separate collection for this object, which they recommend, is, in our view, the safe plan.—ED.

Letters from Missionaries.

Wisconsin.

The following from a missionary in Wisconsin, exhibits a state of things not uncommon in our new settlements. The enemies of truth, infidels, and errorists, of all grades, are under less or more restraint in a community where a Gospel influence predominates. In a new country, where society is in a forming state, this restraint is removed, or in great measure ceases to operate, and they feel they have free scope to express, and act out, their hostility to God, and his religion. How important to these very persons, and how unspeakably important to the new community, with which they are now associated, that the Gospel, with its enlightening and sanctifying influence, should be there! In view of the actual state of things in our almost boundless new country, who can fully estimate the value and importance of Domestic Missions?—ED.

From a Missionary.

... There are some hardened infidels in the place alluded to, whose mouths are more opened to speak against the truth, than while they were residing in our older states. And I have often witnessed, that there are some, who move into this Territory, who feel as if they left the Lord behind them, and that this is a fit place for them to say, and do, whatever seemeth right in their own eyes. There is a class of such sceptical men, scattered here and there, whose influence is destructive of pure morality, and of law and order. Some of these persons found their doctrines on the high sounding science of *Phrenology*, impressing the minds of the many credulous ones, that they are not responsible for their acts, or that when an agent is guilty of any *misdeemeanor*, it is not his fault, but his *misfortune*. And therefore they are incessantly praying for the abolition of capital punishment; and thus evince much humanity in behalf of the

criminal, and the lawless, but none whatever in behalf of the peaceful, and of all those who are most worthy of security and protection. They thus come to the absurd, and dangerous result; *security to the lawless, but insecurity to the virtuous*. They liberally sustain vice, but have no patronage for the Gospel of Christ. Evil communications corrupt good manners. Error is not innocent, nor inactive. Such lead astray many young people into pernicious practices. The *young*, who have no foresight of the evil, are corrupted. They institute dancing schools, and dancing parties; their *innocence*, and their *elegance* are extolled, but the whole of their *evil accompaniments* are kept entirely out of view. For these amusements, they assemble at taverns, kept by men who well understand the demoralizing trade, and they lead on their victims to the intoxicating cup, thus unfitting them for respectable and useful employments here, and fitting them for eternal wretchedness in the world to come. I have recently been specially called upon to meet such demoralizing doctrines, and vindicate God's abused truth. Gainsayers have been put to silence, still they *hate the truth*. The sacred, the awful, yet gentle persuasions of God's truth, are our only arm of power in such cases; and without the liberal sympathy of our Board for Domestic Missions, the people must perish for lack of knowledge. The duties of some of your missionaries here relate to objects of such a nature, as cannot appear in a statistical report, yet they have an important bearing on the great object of missionary effort.

Ohio.

FROM A MISSIONARY IN LICKING COUNTY.

In labors abundant—Precious results.

Since the date of my commission, in October last, I am conscious of having *labored to the extent of my strength*, in preaching, visiting, and conversing with the people. Early in the winter, an unusual seriousness, and attendance on the means of grace, became manifest. I increased my meetings for prayer, preaching, and conference. The enemy began to increase the means for drawing away the youth of the congregation; balls, parties, &c., were multiplied, and for a time, it seemed doubtful how the contest would terminate. In this strait, I endeavored to commit the cause to God, he soon graciously appeared for our relief. About the middle of February, I appointed a meeting for inquiry, at which, about *twenty-five* attended, and manifested deep seriousness. I then commenced preaching once every day, requesting those who were serious to remain a few minutes after the close of each service. This course I continued for nearly three weeks, the interest increasing during the whole time. I then added the prayer meeting at sun-rising, and a second service each day. This arrangement was continued for about three weeks more, until the first of April, when I was compelled by failure in strength to close the meetings, having continued them about six weeks. I have delayed reporting, that I might be able to report some of the results. At a meeting of the session, a few days since, *twenty* were admitted to the church on examination. *Ten or twelve* more made application; these we have taken under our watch and care, but advised them to wait until our next communion season, in June, that we might be able to judge more fully of their state. Several have united with other denominations. More than *twenty* remain under deep conviction, not indulging a hope in Christ. Our prayer to God is, they may speedily find rest in the Saviour. The hopeful converts, and the inquiring, are mostly from that class which has been less or more under the influence of religious instruction, but there have been exceptions of some whose cases

were before looked upon as almost hopeless.

The result of this winter's labor has wholly changed the aspect of the village. Profane swearing is now seldom heard. The Sabbath is comparatively quiet. The patronage of the drinking establishments greatly diminished; and many who never before attended the house of God, are now regularly there. The Lord has indeed done great things for us—to his name be all the glory.

Kentucky.

FROM A MISSIONARY IN LIVINGSTON COUNTY.

Interesting revival of Religion.

God has in a wonderful and gracious manner revived his work at Salem and Smithland, during protracted meetings at these places, recently held by another brother and myself.

Under the clear and forcible preaching of the plain truths of God's word, under circumstances of quietness, order, and deep solemnity, nearly *two hundred* persons have been brought to inquire, "What must we do to be saved?" Infidelity, which had a strong hold on many minds, has stood amazed, and been made to surrender. There had been between *eighty* and *one hundred* hopeful conversions at the two places, and about an equal number at each.

This has been a mighty work for *both* these places, especially for Salem, as will appear from the fact, that *one hundred* persons was about our average congregation there during the meeting; and I suppose *one hundred and fifty* was about the average congregation at Smithland. *Twenty-four* were added to Salem church, and we expect that many more, as the fruits of the meeting, will yet be added. And at Smithland, a church in our connexion was organized, with four members, who elected a ruling elder, and there were added to it *twenty-nine* persons, on examination, and one on certificate, making now *thirty-four*, many of whom are heads of families, and all of the best citizens of Smithland.

We have now here the nucleus of an interesting and flourishing church. A sub-

scription for the erection of a church edifice is already started, and a commendable zeal for the cause of Christ is manifest.

We feel some humble confidence, that the above mentioned meetings, so precious and glorious in their immediate results, will have a wide-reaching and happy influence upon this whole section of country. Among the subjects of the work are many of the oldest and most respected citizens, some of whom were well known in the ranks of opposers; and the meetings were attended by persons from almost all parts of the country around, while the preaching was of a character to interest, instruct and impress, being plain, practical, pointed, and earnest. The Ark of God has now a resting place in this community that it never had before; and such is now the influence of religion, that even those who may not cordially embrace it will be compelled to respect it.

To God, the giver of all good, be our sincere and hearty thanks for what he has enabled us now to report of his grace and mercy to us, and may you be cheered in your work by such tidings, and even better tidings, from all portions of the great missionary field.

FROM A MISSIONARY IN ADAIR COUNTY.

Another interesting Revival of religion.

I rejoice in being able to communicate the cheering intelligence that God has visited and revived his people in this place. We have recently closed one of the most interesting meetings I have ever attended. The meeting was continued for seventeen days, during which time, between *sixty* and *seventy* persons, as we humbly hope,

found peace with God, through Jesus Christ. *Forty*, or more, have connected themselves with the Church of Christ; *sixteen* were added to the Presbyterian church in this place, all young persons, and several have been received by other denominations. Truly the Lord hath done great things for us, whereof we are glad. God's children of all denominations seemed to enjoy the season much, and the greatest harmony and brotherly kindness prevailed. Many more were deeply impressed, who, we trust, will yet be brought in.

Arkansas.

FROM A MISSIONARY AT VAN BUREN.

Good news from Arkansas—God reviving his work—Laborers greatly needed.

During the year which is about to close, the Lord has blessed us in this field. We have admitted to membership in the church *sixty-one, forty-eight* of whom were on examination. There is still much seriousness. This is a very extensive and destitute field. I have no minister of our church within one hundred miles of me. The people, many of them, are Presbyterian in sentiment. There are many points in this northern part of the State where we should have ministers. This is especially true of Fayetteville, Ozaik, and Clarksville. The country is healthy, and much of it increasing rapidly in population. Dangerous and destructive errors are also on the increase. The Romanists are making vigorous exertions to establish schools. We greatly need more laborers in this destitute field. I could find locations for twenty good Presbyterian ministers, where they might be useful.

Mission Rooms, Philadelphia, June, 1848.

Before the present number of the *Missionary Chronicle* is received by our subscribers, the General Assembly of our church will be in session, and the Board will have made their report for the year. An abstract of this report we expect to publish in our next number, from which, in due time, the churches may learn what has been accomplished in this important department of their great work. Knowing, however, the deep interest which is felt by many in the prosperity of this cause; in anticipation of a more full report, we make now some general remarks, suggested by the reports of our missionaries, in relation to the present posture of our Domestic Missionary operations.

We remark, in general, that during the past year there has been a most encouraging advance in the work of Domestic Missions. This cause, as connected with our own church, we believe has never been in a more healthful and prosperous state than at the present time. The work has been prosecuted with diligence, and God has owned and blessed it. In every department of this great work, we believe we may say, there has been encouraging progress. The number of missionaries has been increased. The field of operation has been enlarged. New and promising stations have been occupied, and the facilities for spreading the Gospel through our whole land have greatly multiplied. We think also, we have increasing evidence, that our churches, to some extent at least, are beginning to feel more deeply the greatness and importance of this work, and to understand better the obligation resting on Christians in this land, to have our own country in all its extent supplied with Gospel privileges.

From the reports of our missionaries, we gather many facts, deeply interesting to the friends of this cause. We think there is evidence of the increase of a true missionary spirit among the missionaries themselves. In general, they manifest a growing conviction of their obligation to give themselves wholly to the work to which they have devoted themselves; there seems to be an increasing anxiety to honor God and save souls. We may possibly mistake in this, but from their reports, we cannot but indulge the hope, that the missionaries of the

church are growing in humility, are becoming more prayerful, more faithful in preaching God's truth, and in dealing with men's consciences, and more devoted to their work. These are cheering tokens for good. In this day of great changes and mighty enterprises, and in this land, into which population is flowing from almost every nation and kindred, and of almost all languages, we specially need a strong, sober, sound, evangelical, active ministry.

Another encouraging fact, which we gather from the reports of our missionaries, is the deep interest which the people almost everywhere manifest in hearing the word, and having Gospel privileges. There is a deep and general anxiety to have Gospel preaching. The way is fully open for the spread of the Gospel through our whole land, and the fields are white unto the harvest.

We find another encouraging fact, in the evident and decided increase of a spirit of benevolence in our mission churches. From actual calculation we find, that about *nine-tenths* of our whole number of missionaries have reported collections for aiding in the spread of the Gospel; and from these feeble churches not less than *nine thousand dollars* have been freely given for the support of missions, foreign and domestic. Should not this fact have an influence with our stronger and more wealthy churches?

But the most interesting and encouraging fact is found in the evidence we have of the special presence of God with our missionaries, and with the people among whom they have laboured. God has, in a very special manner, prospered this cause. In a number of instances he has granted precious revivals of religion, and in almost all sections of the great field he is at this time manifesting a peculiar readiness to bless.

Surely these things should fill our hearts with joy and thankfulness, and should encourage and stimulate us to greater zeal and stronger effort in this truly great and good work. The work to be accomplished in this land is a *great work*, and every year it increases both in magnitude and importance: But the Church is also growing in strength, and God is with us. In his name and his strength we will go forward.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN APRIL, 1848.

SYNOD OF ALBANY. <i>Pby. of Albany.</i>		SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>	
Schenectady ch 86 43; Ballston Spa ch 12 61; Hamilton Union ch 2 50	101 54	Central ch James Field 50; Cohocksink ch to con their pastor Rev Daniel Gaston an h m 50; 2d Presb ch Ladies' Miss Soc 85; Central ch Fem Tract Soc 23	205 00
<i>Pby. of Columbia.</i>		<i>2d Pby of Philadelphia.</i>	
Lexington ch 28 37; Second ch Windham 12 50	40 87	Miss Susan B Smith of Abington ch bal to con her an h m 20; Doylestown ch 10; Bridesburg ch 50	80 00
SYNOD OF BUFFALO. <i>Pby of Buffalo City.</i>		<i>Pby of Newcastle.</i>	
Alden ch 14, LA Ward, Rochester 10	24 00	Newcastle ch 124 55; White Clay Creek and Christian chs 5; Coatesville ch 25; Upper Octorara ch mon col's 51 50 and sundry contributions 36 50; Wilmington ch 72; Kirkwood and Port Deposite ch 50	364 55
<i>Pby. of Wyoming.</i>		<i>Pby. of Donegal.</i>	
Warsaw ch	15 00	Chesnut Level ch	23 00
SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>		<i>Pby. of Baltimore.</i>	
Scotchtown ch Fem Cent Soc 13 75; Milford ch 7 50	21 25	Havre de Grace ch 3 50; Frederick ch Md 25; Rockingham ch 5; Taneytown and New Windsor chs 50; Annapolis ch 10; Bladensburg ch 9	102 50
<i>Pby. of Bedford.</i>		<i>Pby. of Carlisle.</i>	
Yorktown ch 31; Croton Falls ch 10; South Greensburg ch 12 50; Ladies Fragment Soc of do 25; South Salem ch 81 68	160 18	Williamsport ch 25; Cumberland ch 20; Millers-town ch 24 75; Lower Marsh Creek ch 30; Waynesboro' ch 20; Hagerstown ch Md to con their pastor, Rev Septimus Tuston an h m 50	194 25
<i>Pby. of New-York.</i>		<i>Pby. of Huntingdon.</i>	
Forty-second street ch N Y including 7 50 for Miss Chron 38; Wallabout ch 4 06; A friend 5 and L De Forest 10; Greenbush ch 1 75; Nyack ch 5 28; N Y city 1st ch 797 50; Rutgers' st ch Sab sch Assoc 36; do Youth Miss Assoc 45; University Place ch 10; Brooklyn 2nd ch 45 46	998 05	John Brewster of Shirleysburg ch 20; Augwick ch 6; Huntingdon 89 84; Middle Tuscarora 30 77; Alexandria 50; Newton Hamilton 20; Lick Run 10; Spruce Creek 1st ch 1; Spruce Creek Sew Circle 15; Shirleysburg 20; Holidays-ora 41; Mifflintown Presb col 7 01; East Kishacoquillas 13 35 (less \$2 note) Waynesburg ch 20; A friend in East Kishacoquillas 1	397 32
<i>2d Pby. of New York.</i>		<i>Pby. of Northumberland.</i>	
Canal st ch bal to con their pastor Rev H S Carpenter h m 9; Scotch Presb ch John Johnston 100, Richard Irwin 50, Wm Post 66 66, Samuel Cochran 10, a Lady 5, Robert Carter 50, col 200, in all 481 66	490 66	Great Island ch 53; Milton ch 47; Lewisburg ch Pa 15	115 00
<i>Pby. of Long Island.</i>		SYNOD OF PITTSBURGH. <i>Pby. of Redstone.</i>	
East Hampton ch	15 00	Clarksburg ch	15 00
SYNOD OF NEW JERSEY. <i>Pby of Elizabethtown.</i>		<i>Pby of Allegheny.</i>	
First Presb ch Rahway 75; Mount Freedom ch 10; Westfield ch 15 62	100 62	Buffalo ch 4; Freeport ch 4	8 00
<i>Pby. of New-Brunswick.</i>		<i>Pby of Beaver.</i>	
Pennington ch 63 50; 2d ch New Brunswick 20; Cranberry 1st ch 30; Princeton ch 80; Village ch Freehold 22; Miss Bib Tract and Ed Soc of Princeton Theol Sem 60; Millstone ch 8 50	234 00	John Moore Esq 10; Unity ch Lad Miss Soc 7; coll 4 79; Pulaski ch 12 25	34 04
<i>Pby. of West Jersey.</i>		SYNOD OF OHIO. <i>Pby. of Hocking.</i>	
Williamstown ch 8 37; Millville ch 25; Cedarville ch 20; Salem ch 37; Blackwoodtown ch 7 35; Pittsgrove ch 26 25; Cold Spring ch Fem Dom Miss Soc 27; Burlington ch Rev C Vau Rensselaer DD 100	250 97	Alexander ch	8 00
<i>Pby. of Newton.</i>		SYNOD OF N. INDIANA. <i>Pby of Michigan.</i>	
Easton ch 150; Greenwich ch 1 50; John Wilson, of Allentownship 10; Dauville ch 8; Rev A Mc Caudless and wife 2; Newton ch 32 50; Middle Smithfield 10 32; Stroudsburg ch 10; Knowlton ch 3 38; Blairstown ch 11; Dunham ch 4 25	242 95	Rev L A Spafford, Pontiac	5 00
<i>Pby. of Rariton.</i>		<i>Pby of Fort Wayne.</i>	
Pleasant Grove ch 15; Kingwood ch 13 50; Clinton ch 23; Amwell 1st ch 20; Flemington ch 20	91 50	Fayette Cross Esq La Grange 2 50; La Grange ch 9 72	12 22
<i>Pby. of Susquehanna.</i>		SYNOD OF VIRGINIA. <i>Pby. of Winchester.</i>	
Orwell ch 3; Towanda ch 6 82; Warren ch 2 34; Troy ch 50 cts	12 66	Draft on the Treas of Pby	100 00
<i>Pby of Luzerne.</i>		<i>Pby. of West Hanover.</i>	
Manch Chunk ch 5; Conyngham ch 5; Nanticoke ch 2 50	12 50	Miss stations under the care of, Rev James M Wilson 5; Draft on the Farmers' Bank of Va 31 25	36 25
		<i>Pby. of East Hanover.</i>	
		Draft on the Treas of Pby	136 59
		SYNOD OF N. CAROLINA. <i>Pby of Fayetteville.</i>	
		Fayetteville ch	9 35

SYNOD OF S. CAROLINA. <i>Pby. of Harmony.</i>	
Lebanon ch 6; Salem ch 6	12 00
SYNOD OF GEORGIA. <i>Pby. of Georgia.</i>	
St Mary's and Linton Grove chs	20 33
SYNOD OF ALABAMA. <i>Pby. of E. Alabama.</i>	
Montgomery ch Sab sch semi ann coll	7 00
SYNOD OF MISSISSIPPI. <i>Pby. of Clinton.</i>	
Kosciusko ch	7 50

LEGACIES.

Legacy of Tabitha Parke dec'd of West Fallowfield township Chester co Pa per John Parke and Nathaniel Davis ex's 100, less State tax; legacy of Sarah Harper dec'd of Shippensburg Pa per Wm Lynn and Wm Harper ex's 300, less State tax; estate of Hannah Smith, Fishkill town-

ship, New York, through Mission House N Y 100; legacy of Rev M Baldwin, Scotchtown N Y through Mission House N Y 100 580 00

MISCELLANEOUS.

A friend from the country per Rev Dr Jones 2; E F Backus, Philadelphia 50; A friend to the colored people 1; Rev Dr J J Janeway, New Brunswick 300; Joseph Patterson Esq, Lawrenceville Pa 100; Chandler Ward of Franklindale Pa 1; Roswell L Colt Esq, Patterson N J 1000; Miss Mary Deare, Columbia S C 100; Pro-rata dividnd of interest acct from the General Assembly per Wm Newkirk Treas 393 81; "A friend" 1000; Rev M Mc Dowell DD 50 2997 81

Total, \$8,335 46
WM. D. SNYDER, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN APRIL, 1848.

SYNOD OF PITTSBURG. <i>Pby. of Ohio.</i>	
Bethel ch 20; Manchester ch, bal to con John Hanna, Esq., h m 30 30; East Liberty ch 25 35; Fairmont ch 14 50; Pine Cr ch 3; Montours ch 20 76; West Elizabeth ch 2 91; Centre ch 26 50	143 32
<i>Pby. of Blairsville.</i>	
Benlah ch	27 82
<i>Pby. of Allegheny.</i>	
Clintonville ch 8 25; Scrub Grass ch, lad sew soc 9 75; Ditto John Anderson 2; Harrisville ch 8 66; Pleasant Valley ch 5 64; Rich Hill ch 5	39 30
<i>Pby. of Clarion.</i>	
New Rehoboth ch Henry Allison	1 00
<i>Pby. of Beaver.</i>	
Slippery Rock ch 7; Bridgewater ch 12 50; Bethlehem ch addl 4 18; Beaver Falls fem miss soc 9 75	33 43
<i>Pby. of Redstone.</i>	
Uniontown ch addl	46 00

SYNOD OF WHEELING. <i>Pby. of Washington.</i>	
Mount Prospect ch 12; Holiday's Cove 6 50	18 50
<i>Pby. of St. Clairsville.</i>	
Morristown ch of which 5 from Fem Miss Soc 12; Concord ch 34	46 00
<i>Pby. of New Lisbon.</i>	
Canfield ch	16 00
<i>Pby. of Steubenville.</i>	
Cross Creek ch addl	2 00
MISCELLANEOUS.	
Eldad	1 00
	374 37
RECEIVED FOR THE CHURCH EXTENSION FUND, IN APRIL, 1848.	
Clarion ch Pa 10; Meadville ch Pa 15 47	25 47
Total,	\$399 84
J. D. WILLIAMS, Treasurer.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

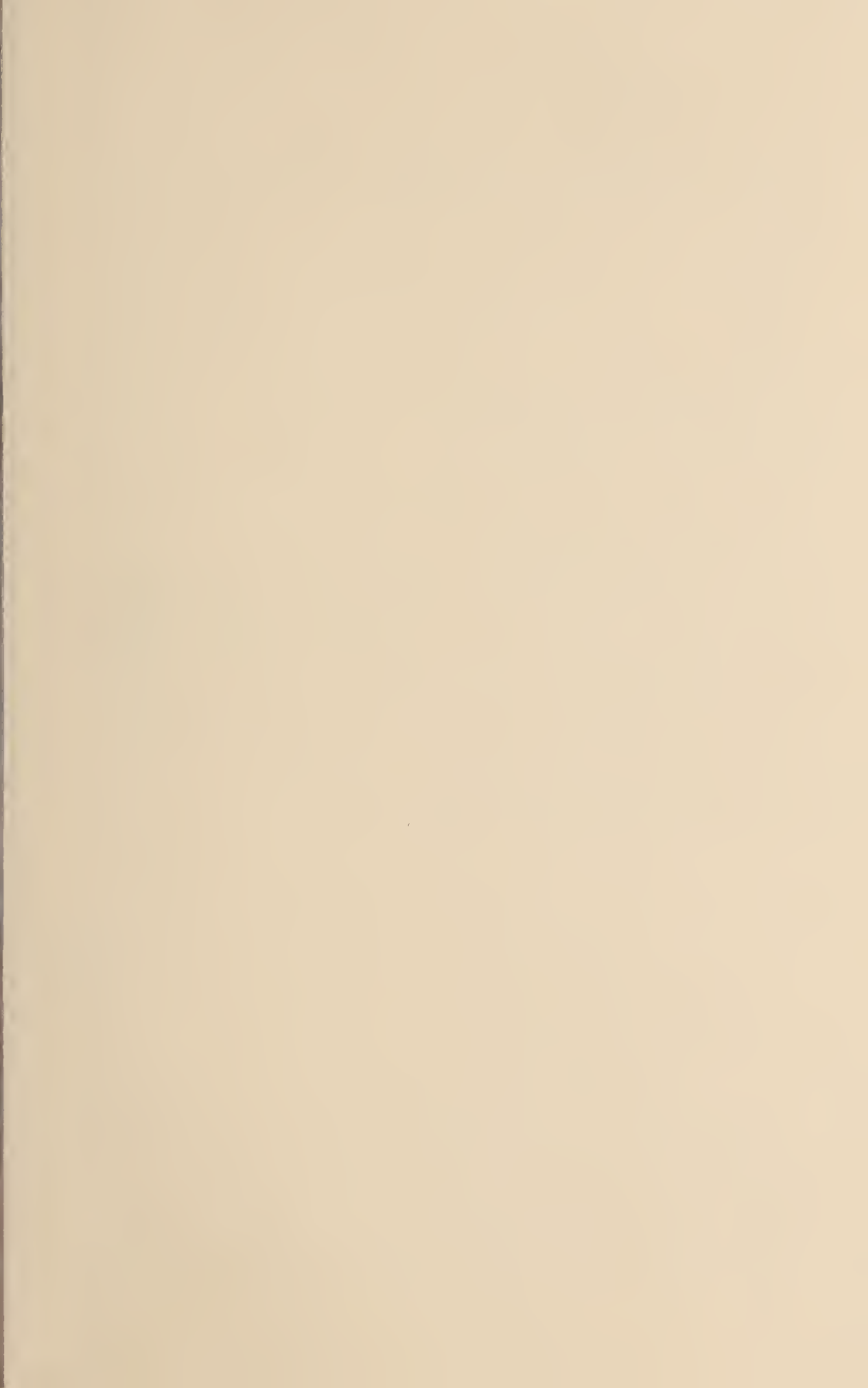
IN MARCH, 1848.

R Taylor, Salem Ky for h m	50 00	High street ch, Cincinnati	1 65
Miss Mary Houston, do do	50 00	Harrison	5 00
M'Chord ch Lexington Ky in part	316 75	1st ch, Chillicothe	81 00
First ch Lexington Ky	100 00	Central ch, Cincinnati	8 65
Frankfort Ky	103 43	2d ch, Louisville, bal	4 00
Walnut Hill	73 25	Harrodsburg Ky	51 45
Pisgah	74 00	Willow Creek Ill	8 00
J Van Meter in full h m	40 00	Dr Potts' ch, St Louis	505 00
Camden, Oxford Pby	5 80	Mr Van Courts, "	75 00
Eaton "	4 95	Chesnut st ch, Louisville	100 00
Winchester	6 25	First ch, "	468 50
Venice "	18 00	Second ch, "	190 00

Harmony cb, Oxford Pby	14 00	Feesburg	3 30
Riley	18 50	Golconda, Ill	9 00
Dick's Creek, Miami Pby	3 00	North Middleton, Kentucky	7 50
Harmony	32 35	Zion and Shiloh, Tenn.	14 25
Central ch, Cincinnati	10 10	Providence, Ill	7 00
J Harrison Esq, Florence, Ala	41 00	Columbia, Ky	3 40
Shelbyville, Ky	30 00	Mt Carmel, Ill	8 00
Xenia, Miami Pby	21 00	Wabash, " "	5 00
Rev J K Burch, Cincinnati	8 00	Shelbyville, Ind	7 00
Sab sch ch, New Albany Ind	15 00	Cambridge, " "	23 15
Reading, Ohio	12 00	Newcastle, " "	6 00
Williamsburg	6 00	Danville, Ky	723 75
Plea-ant Ridge	13 00	Pisgah, in part	17 00
2A ch, Memphis	25 32	Rev D M Keown	5 00
B D Harbeson, Miss	5 00	Walnut Hill, in part	7 00
Concord, Ind	15 00	W Bullock	15 00
Mrs S B Williamson	1 00	Winchester, in part	1 00
Shelbyville, Ind	2 50	Isaac Van Meter, in full of h m	49 00
Bureau, Ill	4 50	Salem, Ky	21 00
Rocheport, Mo	6 07	M'Chord ch, Lexington	63 00
Yorktown, Ind	2 50	Hopewell	57 25
Muncietown	6 50	James Wardlaw	100 00
Washington, Ohio	6 83	Rev R J Breckinridge, DD	40 00
Tompkinsville, Ky	4 15	Silver Creek	20 00
" " W Butler and family	6 77	Cherry Spring, in full for b m of Rev — Strahn	33 25
Salem, Ky	2 70	Georgetown, Ky	67 56
Charlestown, Ill	7 50	Paint Lick	54 25
West Salem, Ind	1 75	Rev S Robinson	25 00
Pleasant Prairie, Ind	5 40	Wm Shearer, Richmond, Ky]	25 00
Greenville, Ill	10 00	Bethel, Ky	27 00
Eugene, Ind	5 00	Union, " "	35 50
Jordan's Prairie	4 62	Elizabethtown, Ky	5 65
Pleasant Township	12 25	Bardstown, in full for b m of Rev H V. Crosby	10 00
Jefferson	3 00	Middletown	10 50
Caney Fork, Ky	15 10	Goshen	50 00
Bowling Green, Ind	6 50	Vandalia, Ill	3 60
Greenville, Ind	10 25	Vicksburg, Miss	41 00
Mt Sterling, Ky	2 80	Jackson, " "	50 00
Hannibal, Mo	4 50	Bethel, " in part	122 70
College, " "	50	Port Gibson, " "	78 30
Mulberry Ky, in part	36 10	Grand Gulf, " for b m of Rev — Bertron	5 00
Union, Ill	9 00	Natchez	548 00
West Union, Ill	78	Pine Ridge, N Ala	50 00
Sugar Creek	3 72	Marion, S Ala	48 00
Total,	\$2319 29	Fairview, " "	15 00
		Newburn, " "	30 62
		Dayton, " "	10 00
		Mt Pleasant, " "	23 00
		1st ch, Lafayette, La, b m of Rev J Twitcomb	50 00
		Ch La Fayette square, N Ori,	1095 00
		Ch Prytanea st " "	225 00
		West Liberty, Ohio, in full of h m of Rev J H Gill	22 00
		Oxford, Ohio	31 97
		Rev T Whallon	33 00
		Rev C Fitch	2 75
		Valley Creek, S Ala	50 00
		Bloomington, Ind, Salem	9 60
		Bardstown, Ky	40 00
		Taylor'sville, " "	20 00
		Springfield, " "	16 85
		Big Spring	3 50
		2nd ch, New Orleans	118 30
		" Memphis	25 00
		4th ch, Louisville	30 00
		Nicholasville, Ky	50 00
		Sales at Depot	65 38
		3d ch, Louisville	58 00
		Total,	\$5156 37
		CLOTHING.	
		Amount of Clothing received at the Depot in New	
		Albany during the year	1239 90
		Less amount sold and acknowledged	229 17-1009 73
			WM. GARVIN, Treasurer.

RECEIVED IN APRIL, 1843.

1st ch, Walnut Hill. Cin Pby	5 81
Hopewell	17 60
Denmark, Tenn	32 50
Zion, " "	5 25
S. Lob	9 00
S Young, Ind	1 00
Mount Bethany	22 50
Somerville	16 50
Prosperity	20 00
Government st cb, Mobile	252 80
Valley Creek ch, " "	13 00
Geneva	15 00
Centre Ridge	10 00
Newburn	8 00
Selina	33 00
Fairview	18 00
Marion	25 00
Pisgah	16 25
Rev Mr Wright	5 00
2d ch Louisville, bal	5 00
Middleton, Miami P by	9 00
New Jersey	29 00
5th ch Cincinnati, in full for h m of Rev D K Mc Donald	10 00
Monroe, Ohio	5 28



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